

Sister Formation Bulletin

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

College and University Department

The Sister Formation Conferences seek the advancement of the religious, cultural, and professional formation of Sisters, on pre-service and in-service levels.

Vol. IV, No. 3
Spring, 1958

OFFICIAL PUBLICATION OF THE SISTER FORMATION CONFERENCE

Ottumwa Heights College
Ottumwa, Iowa

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APOSTOLIC FORMATION THROUGH THE CURRICULUM

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This address was given at the fourth annual Southwest Sister Formation Conference, Dominican College, San Rafael, Calif., Jan. 11, 1958.

Before attempting the problems involved in fostering the apostolic spirit during the period of the juniorate, we may well ask ourselves again, "What are we setting out to do?" We pray the Lord of the harvest that He send laborers. What kind of laborer does the Church need in this twentieth century? In the Apostolic Constitution, *Sedes Sapientiae*, Our Holy Father specifies in some detail the qualities of the workers who will meet the challenge of today. Apostles, Pius XII says, must be filled with an ardent and most pure desire to advance the glory of God. They must have an effective and burning love for the Church, a glowing zeal for the salvation of souls, supernatural prudence, and humble self abnegation. Theirs must be a firm confidence in God and a keen consciousness of their office, a virile capacity for action with constancy in carrying out the tasks begun, diligent fidelity to duty, and fortitude in suffering the worst trials and in performing the hardest tasks. The apostle, continues the General Statutes, must have an exact intellectual training and a clear and ready knowledge of sacred doctrine. He must possess real skill and dexterity in carrying out properly the manifold duties of the Christian apostolate. Above all, he must be deeply conscious that he has been established as an instrument for the salvation of others, as a font of charity for all.

All of this implies that the apostolic worker will be given a certain kind of training. Much more, it implies the development of a certain kind of person.

How shall this person be formed? Again *Sedes Sapientiae* points the way by indicating that apostolic preparation constitutes an essential aspect of the total vocation and that it should never be separated from the religious aspect, but should be consistently coordinated with it. In other words, the apostolate must not be lost sight of in any part of the formation program. We might easily spend days discussing how the apostolic aspects of vocation should be handled during the time of the postulancy or the canonical novitiate. There are special problems associated with fostering the apostolic spirit at each of these stages. Our concern at this conference, however, lies within the juniorate, during which the young professed Sister is placed in a full program of academic studies and during which time she is expected to continue her spiritual formation at a more mature level. Hence, we may ask, how best can the apostolic spirit be developed, how can it be fanned into a burning zeal for the spread of the Church and the salvation of souls during the period of the juniorate? What particular difficulties present themselves? How can these be met?

The preparation of the apostolic religious through the program of spiritual formation is not of direct concern to us in this session. It cannot, however, be by-passed completely because of its close relationship to intellectual and professional formation. The juniorate is charged with solidifying and developing the whole religious training of the novitiate. The extent to which the apostolic spirit can be developed at this time depends in great measure upon the qualifications of the juniorate mistress and the extent to which she is able to guide the young Sister from

a narrowly individualistic view of perfection to one which is oriented toward the love of God and the love of neighbor in the charity of Christ. In fact, the degree of success that can be realized in reaching the apostolic objective through the juniorate curriculum is largely contingent upon the character of the spiritual formation program.

Our conferences in 1955 were devoted to a consideration of the "Integration of Spiritual and Intellectual Aspects in the Formation of Sisters." May I now suggest that we must also look to an integration of spiritual and apostolic aspects and to the integration of intellectual and apostolic aspects in the formation of young religious. Some place along the line, and the earlier the better, the Sister must develop a genuine understanding of what it means to be a contemplative in action, and of what Father Plé means when he calls apostolic action a "school of perfection."¹ Likewise, the Sister must be helped to see the relationship between her "exact intellectual training" called for by the General Statutes and the day by day, and sometimes seemingly mundane, tasks of her apostolate.

-300- This brings us to our second major area for consideration, the program of intellectual formation. Intellectual education for the Sister means a liberal education. Liberal education implies a growing up as a human person, not specifically as a teacher, a social worker, or a nurse. It means teaching the Sister to face reality and to reach out and establish proper relationships with reality through each of the major disciplines, through art and music and literature, through history and science, through philosophy, and through theology. The result is the development of a mature person academically, intellectually, and culturally. I repeat, it is not designed to prepare the Sister for any particular field of apostolic activity as such, and any attempt to make it a vehicle for specific professional preparation violates the nature of a liberal education as we have described it.

Does this imply, then, that for the period of the juniorate the Sister must forget all about the apostolic work which she will enter later on, lest by thinking much about it she will not be liberally educated? Is there a danger that in the rightful pursuit of knowledge for itself the Sister will become so enamored of study that she will find it distasteful to withdraw herself from it in order to minister to others? Will the high school teacher experience difficulty in accepting the most incongruous disproportion between the amount and kind of preparation which she has in her major field and the discouragingly small portion of that field which she can place before a not-very-appreciative group of lively adolescents? Will the teacher of small children find herself unable to relate her academic preparation to the work she is doing? If the answer to any of these questions is "Yes," then somewhere the Sister has misunderstood the nature of a liberal arts education, or the nature of her apostolic work, or both.

1. Rev. A. Plé, O.P., "Apostolic Action — A School of Perfection," *Sister Formation Bulletin*, III (Winter, 1956-57), 1-8.

Let us address ourselves to one further question which includes all of these. Can we give a Sister a deep love for apostolic activity during the time of the juniorate without professionalizing her general academic work and thus depriving her of a genuine liberal education? I maintain that we not only can, but that we must. How can this apostolic preparation be given? I will not go into the definition of a liberal education, its history or its curriculum as such. I would, however, like to bring out a very few points with reference to the problem we are discussing.

First of all, an apostolic orientation can be a natural and valid part of the Sister's general education. We have agreed that a major purpose of liberal education is to confront the student with reality. The primary and all inclusive reality is God and His perfections. His love for every human soul and the part we may have in the salvation of others are included in this total reality. Thus, through the philosophy and theology sequences which are a necessary part of a liberal education, the Sister is immediately brought face to face with her apostolic responsibilities.

Carrying this one step further, we might consider the point so aptly made by Reverend Robert J. Henle, S.J. at the recent N.C.E.A. meeting in this area.² Through a liberal education, Father Henle reminded us, the student must not only come face to face with reality in its perennial aspects; she must also understand the reality of the present moment: "We simply cannot ignore the institutions of the modern world, the demands of modern culture, the demands of the world in which we live." Now, we do not have to look very far into present realities before we find among them such vital things as

the Church and her needs in the twentieth century;

the level of culture among Catholics with its excellencies and its limitations;

the position of religion and religious belief in America;

2. Address at the Southwest region, College and University Department meeting held at College of Notre Dame, Belmont, Calif., Nov. 9, 1957.

SISTER FORMATION BULLETIN

published four times a year by the

Sister Formation Conference

National Catholic Educational Association
College and University Department

Address communications to: Sister Ritamary, C.H.M.
Ottumwa Heights College
Ottumwa, Iowa

Send subscriptions to: Sister Gladys Marie, F.C.S.P.,
Circulation Manager
4831 - 35th Avenue, S.W.
Seattle 6, Washington

Subscription price: \$1.00 a year

Foreign subscription: \$1.25 a year

Entered as Second Class Matter under Permit dated October 31, 1956 at Davenport, Iowa, under Act of March 3, 1879.

the social order and the social situation both in this country and elsewhere, particularly the plight of the underdeveloped countries of the world;

the status and work of religious communities and their place in the Church;

new developments within the Church, such as the growth of the secular institutes and the relationship of these developments to the total life and work of the Church.

Unifying all of these is the fact that philosophy, theology, and more particularly, the recent papal pronouncements have much to say with regard to all or any one of the realities of the present moment.

Faced with these things, and impressed with the distance between what is, and what should be, the Sister is led to ask, "What can I do?" The answer is, "You can teach, whether you teach in a classroom or a hospital, or a social center. You can become the kind of person who has thought deeply about all of these things and who has seen them within the focus provided by a sound philosophical and theological training." When a teacher teaches, her whole background, the kind of person she is, comes into play. Thus, the Sister, in order to be apostolic, does not have to set up a file during the period of the juniorate so that she can save bits of information gathered from here and there to use later on in instructing her students. It is rather to be hoped that her apostolic zeal will prompt her to open her mind and soul to God's truth and love in order to become the really mature person who teaches well. Thus the academic curriculum, by confronting the Sister with present realities, can itself become the occasion for apostolic motivation to learn, to study deeply, to contemplate, to teach. It can provide an apostolic preparation well within the framework of the liberal arts.

Conscious Planning

My second point is that there must be conscious planning for the development of the apostolic spirit through the curriculum of general education. Ordinarily, this apostolic orientation does not develop spontaneously. If we experience difficulty in unifying the liberal arts ideal of developing a person as a human being with the ideal of preparation for apostolic service, it is certainly understandable that the young Sister may need wise help in reaching this integration. How can she be so assisted? By professionalizing academic work? Certainly not. By providing conferences on the apostolate along with the liberal arts program? Such conferences certainly have their value. There are, however, two things much more basic. The key factors, aside from the qualifications of the juniorate mistress, are the background and attitude of the college professors and the choice of content in the academic curriculum itself.

Liberal education involves bringing the student face to face with reality, teaching her through the development of the intellectual virtues to reach out toward reality in the proper way. But this does not

mean that we can bring the student into contact with all reality. She must be trained in each of the modes of knowing; she must have experience in each of the major disciplines and be helped to see the relationships of the disciplines to each other. But beyond this general requirement, choices must be made and are made in the amount and kind of content studied. The Sister — or anyone else for that matter — cannot learn all literature, all natural science, all art or all social sciences. This is obvious. Because of the necessity for choosing, liberal arts programs differ, and they should differ. Even within the same institutions there are alternatives of majors and minors and electives. A given concentration or elective is chosen because of the background, the interests, and the objectives of the students. Except in institutions in which no elective is allowed — and I know of no such institution at the moment — every college or university allows variations in program in terms of the life aim of the students either directly or implicitly. Thus, a future scientist needs strong preparation in the humanities because of the very fact that his future interest will be confined almost entirely to the field of the empirical sciences, but we do not insist upon his becoming an English major. Likewise, a person drawn to one of the literary fields needs work in the natural sciences, but we do not say that she should major in chemistry. The future scientist and the future writer deepen their preparation in their major areas of concentration, not only because of their interest in these fields, but also because of the life work which will be theirs. We do not maintain, moreover, that a person is not liberally educated because choices in the amount and kind of content studied in the liberal arts are related in some way to a future life work, assuming, of course, that the person has had sufficient training in each of the modes of knowing.

Let us relate these considerations to the apostolic objective as it is realized through the academic curriculum. If it is true that choices are justified in terms of the background, the interest, and the objectives of the student, then similar choices are reasonable in the education of the Sister

who will prepare lay apostles for Catholic Action, but who will not be a lay apostle herself;

who will represent the Church and the Christian life in a formally instituted religious state, not the secular state of life;

who will prepare students for Christian family life, but who will not have a family of her own;

who will channel and coordinate the work of lay teachers and other lay assistants and who will work somewhat directly with the hierarchy in the development of the Catholic educational system, but who will not be a lay teacher or a Catholic teacher in a public school.

The difference in the type of learner between the lay student and the Sister derives principally, however, from the Sister's complete and direct dedica-

tion to God in the religious life, from the fact that she is a member of a public ecclesiastical state representing the Church as lay people do not.³ This gives the Sister a difference in outlook, in life aim, in role, and in motivation which calls for prudent choices in the amounts and kind of content studied in the various disciplines. It implies, too, that the approach used may justifiably take cognizance of her particular background, her special opportunities and special limitations with respect to future study, her apostolic and religious consecration, and her importance to the Church.

The Everett Selections

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It was with this in mind that the Everett Workshop participants selected for the education of Sisters engaged in the active works of the Church certain closely knit sequences in philosophy, in theology, in literature, and in the other disciplines concerned with a study of man, rather than other sequences highly valid in their own right. Through these courses the Sister is not only prepared generally. She is helped to maintain a lively apostolic motivation built upon a rational base. Let me explain briefly, even at the expense of repetition.

Through an orderly progression of sciences, the Sister is brought to an understanding of herself as a person and to a firm conviction of the inherent dignity and importance of every human being. These courses, built upon an introduction to metaphysics, include biology, philosophy of man, dogmatic theology and empirical psychology. Upon this base is offered a configuration of other work in the behavioral sciences, or all of those studies which are concerned with man, with man in his relationship to God, to himself, to his fellow creatures. These include closely coordinated sequences in general and social ethics, moral theology, literature, history, and a specially tailored sequence in the social sciences and psychology. Through this configuration, the Sister deepens her understanding of the characteristics and motivations of human beings, their aspirations, and their need of Redemption. She develops a knowledge of ethical and moral principles, and she studies the social order and social reality in terms of these principles. Through humanistic approaches she is given some appreciation of what it means to suffer, to struggle, to be in need of God's grace. Again and again the question rises spontaneously, "What can I do?" Again and again the answer returns, "You can study, and sacrifice, and pray now. In the future you can teach, you can nurse, you can serve as a social worker." Gradually the Sister can come to a full realization that every contact with a human person, whether the person be a child or an adult, literate or illiterate, attractive or repulsive, is a challenge to her to use her background, her ingenuity, her charity to bring that person to Christ. All along the line she must be guided to see that it is not the person as person whom she serves, but the person as Christ, and that her apostolic zeal must be an overflowing of her own intense love for God.

It is my firmly held conviction, furthermore, that the liberal arts curriculum alone cannot perform the intended service in fostering the apostolic spirit. The curriculum cannot even be made operative in the way I have described unless the college instructors are themselves filled with the apostolic spirit, unless they understand thoroughly what is involved in the curriculum, and unless they work together and plan together as a unit in achieving its objectives. The General Statutes of the Sacred Congregation for Religious which we are studying at this conference give several very wise prescriptions with respect to professors: "Only the best shall be selected as professors of teachers destined for the internal colleges of Religious Congregations, of a Society, or an Institute since the final result of the training greatly depends on them. The professors and teachers must be distinguished for love of their religious. . . and apostolic vocation, and they must be solid in it. . . they must know thoroughly the subject they teach, be well versed in it, and fully conversant with its research methods. . . . When occasion presents itself they must not fail to indicate how useful are the subjects which they teach both for fostering the Christian and religious life in the souls of each and for performing the works of the sacred ministry. They must also highlight the mentality, trends, and needs of the people of our time, and especially of those areas where it can be foreseen that their apostolate will be exercised; they must show them how these needs can be successfully met by the truth skillfully taught."⁴

I do not say unequivocally that Sisters must be educated only by Sisters or priests, but I see no way in which the kind of preparation set down in *Sedes Sapientiae* can even be approached unless Sisters are educated at officially designated centers of the Institute or Order and unless a high proportion of the professors are religious or priests. The Constitutions provide that all who hold office in the work of training (and in the context this includes professors) must be endowed with solid virtues of perfection and religious observance, with that apostolic spirit, that knowledge, and eminent culture which are necessary for training the students and for conducting the centers according to the characteristics of their own Congregation or Institute.

I do not derogate from the work of the lay professor or from the program of the Catholic college in the least. I do maintain, however, that the Sister's consecration, her apostolic work, and her importance to the Church imply that her spiritual and intellectual formation during the period of the juniorate cannot be confined to attendance at a Catholic college, even a fine Catholic college, with some provision for conferences and other assistance by the juniorate mistress on the side. The whole curriculum must represent a unity in the framework of the liberal arts and it must be administered by a faculty who understand well the Sister's position and background, who are in accord with the objectives of the curriculum, and who can work closely together for the fulfillment of these objectives. This can be done

3. Report of Everett Curriculum Workshop. Ed. Sister Mary Emil, I.H.M. (Everett, Wash., 1956), p. 20.

4. The Apostolic Constitution and the General Statutes Annexed to It on the Religious, Clerical, and Apostolic Training to be Imparted to Clerics in the States of Perfection to be Acquired (Washington, D. C.: Catholic University of America Press, 1957).

within the regular college or through any other arrangement which makes it possible to effect such coordination. The important thing is that it be done. I see no other way in which there can be a real integration in the Sister's formation and in which that integration will encompass a burning love for the apostolate.

We come, finally, to the stage of the Sister's education which is set aside especially for professional formation. I shall speak of it very briefly because it is the period in the total formation program in which it should be easiest to keep before the Sister her apostolic vocation. Her professional courses are closely related to the work she will do. Directed teaching, clinical practice, and field experiences of various kinds bring her even as a student into immediate contact with the apostolic activities of the community. Moreover, the fact that she herself will very soon be entering into these activities motivates her highly to become a good nurse, a good social worker, or a good teacher.

Channeling the Apostolic Spirit

The very ease with which the apostolic spirit develops at this time points to the need for channeling it well. In connection with this, I will mention just two points. First of all, it is very important that the Sister's apostolic motivation be kept on the same high level as during the earlier years of the juniorate. In her enthusiasm to prepare for her new work, the Sister must not be allowed to forget that her activity is apostolic, that it is concerned with the salvation of souls, and that the salvation of souls is essentially a work of grace. This is not to pour cold water on her enthusiasm or to give her the impression that she should merely "lend herself" to her work. Let us not set up false dichotomies again. It simply implies that approaching in this her first real contact with the apostolic work of the community the Sister should be given some positive help in reaching an integration of the spiritual and the apostolic aspects of her vocation.

Secondly, it should be remembered that the Sister's professional work is built upon and flows from a background of liberal education. She has already seen her apostolic activities as in some way related to the needs of the Church and to the social, political and religious condition of the world. Let us take the teaching Sister as a case in point. Care must be taken that in preparing her to teach in a classroom she is not allowed to become myopic. She must be helped to realize that her apostolate includes work with adults as well as with children, with lay persons as well as religious, with non-Catholics as well as with those of the Faith. She must know that she has a responsibility in some way to work for the improvement of the whole of the Catholic educational system and that she must develop the maturity and the understandings which will enable her to accept her responsibility. Thus, she cannot allow her interests to be circumscribed by correction of papers, writing of lesson plans and adherence to a guidebook, important as these things may be. She must read and reflect so that she can understand

more deeply the background and needs of the people to whom she ministers. She must see her work as related to the total work of the Church and not allow herself to sink to a narrow provincialism. She must be awake to current developments in media of communication and be alive to techniques through which her apostolic work may be made more effective. Finally, she must by constant study increase her knowledge of developments in her own and related fields so that she may teach out of her abundance. If in her first close-contact view of the apostolic works of the community, the Sister is helped to keep her sights broad and her vision clear, there is less danger that she will find a chasm between her intellectual preparation and her apostolic activities. Thus, she will gradually be able to develop an integration of the intellectual and the apostolic aspects of her formation.

Special Problems

Looking again at the period of the juniorate, we may ask, "What problems do we face in planning the juniorate curriculum?" To me, these may be summarized as follows:

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1. How can we secure the best possible articulation between the spiritual formation program, and that for intellectual and professional formation? What policies should be established for coordinating the work of the juniorate mistress, the directress of studies and the college instructors?
2. How can we provide for a justifiable apostolic orientation through the liberal arts curriculum? What can be done through selection of content and sequence? through course organization and presentation? through supplementary means, such as discussions, and extra-curricular activities?
3. How can the apostolic motivation found in professional preparation be utilized in the best possible way?
4. What should be the qualification of college instructors? How should these persons be chosen? How can coordination of staff effort be attained? Who shall coordinate the program? What orientation to the juniorate objectives and program is needed by instructors?
5. What should be the class and student load of college professors? What should be their relationship to the Sister students? How can professors be encouraged to improve their academic and professional background?
6. Through what organizational pattern will the juniorate curriculum be most effective? through the regular college curriculum? through a special curriculum for Sisters? through a separate college or campus? or through a combination of these patterns?
7. What steps, administrative and otherwise, are needed to set up an effective juniorate program?

8. The work of attacking these problems will not be easy, but it is vital. The laborers are few. They will probably always be only too few. If they are few they must be very good. Let us work and

pray that we may not be unworthy of the terrible responsibility the Lord has placed in our hands in allowing us to prepare laborers for the harvest.

TRAINING FOR UNDERSTANDING MUSIC AS PRAYER

Sister Marietta, S.N.J.M.

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The mystery of worship, coming into the world with the creation of the world, found complete expression and fulfillment in the Person of Christ. Not content to offer in His name and in ours a "pleasing and acceptable sacrifice," He left to us a means of personally, actively, sharing in His offering. This means is, of course, the sacred liturgy.

If we are to make proper use of the liturgy we must be able to see how everything in it is a means of uniting us to Christ and an expression of that unity. Music especially, because of its unique power of lifting the spirit, is a liturgical instrument, par excellence. We must be trained to see how Church music is rooted in the mystery of salvation and how its movements can contribute to the growth of that mystery in souls. From there on it is a short step to understanding that such work is the work of prayer — that liturgical music is prayer, capable of uniting all the faculties of an individual in the worship of God, and, even more, that it is capable of uniting the faculties of all who are participating, manifesting in them one worship "in spirit and in truth."

The worth of liturgical music in the priestly and apostolic functioning of the Church is of much importance. We ask ourselves: How may we engender and increase the realization of the power of music as prayer? We must find answers to this question in the planning of our formation programs. Training our young Sisters to take part in the Church's sung prayer should be thought of, not primarily as a training in music, but as a training in liturgy. Training them in sung participation should be such that it is an integral part of their education in liturgy. Therefore, we will not only examine our own attitudes toward what we may call "liturgical music," but consider how right attitudes may be instilled in our Sisters, and what action should be taken that the training given is, indeed, part of their complete liturgical education.

Principles Presented Formally

Certainly there will be a study of papal pronouncements on liturgy and music, especially our present Holy Father's *Mediator Dei* and *On Sacred Music*, the *Motu Proprio* of St. Pius X, and the *Apostolic Constitution* of Pius XI. Concentrated attention will be given to the specifics of prayer and art music and the definition of the glory given to God by each. We will note the kinds of prayer music; the criteria of liturgical music and the right and duty of the Church to enunciate these criteria; the importance of diocesan music commissions; the

place of prayer music in corporate worship, and the fact that each individual has a part to play in such worship. We will study, also, the history of corporate worship and of sung prayer, and see their effects in our present-day liturgy.

Most fundamental in the development of a proper attitude toward music as prayer is the realization of what the liturgy itself is and of the part music is intended to play in liturgy's full expression. We must point out the mysteries which are perennially revealed through the liturgy and teach others to enter them through song. Music as an integral part of the liturgy¹ must assist in all the work of the liturgy.²

It is generally recognized that music can serve in bringing our senses to right order, to recollection. The music in which we offer our prayer must be, as St. Pius X has said, "holy" as well as "true art" — fitting in every sense of the word.³ To be true art in a prayer situation, music must be informed by whatever would make a prayer of any other word or act in that situation.

Not only the music of the liturgy, but its expression and performance, must be sacramentalized. It is to be true to itself as good musical performance and should be expressed in as good vocalism as possible for those singing. But, detached, as is any true art, the performance, too, must lose itself in its message, willing not only to cease existing for itself, but to give up whatever would draw attention to itself. The performance must be expressive, not as of another self as in drama, but sincerely expressive of the liturgical act. In this absolute dedication to the exigencies of the liturgy, the music, performance, and performer are ennobled, offering to God, not a symphony of sounds, but a symphony of worshippers.

1. Pius X, *Motu Proprio of Church Music*, translation and commentary by C. J. McNaspy, S.J. (Toledo: Gregorian Institute of America, 1950), no. 1.

2. Therefore "... no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of aesthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship." (*On Sacred Music*, no. 21) The "laws and standards for religious art apply in a stricter and holier way to sacred music because sacred music enters more intimately into divine worship" having "an important place in the actual performance of the sacred ceremonies and rites themselves." (*Ibid.*, no. 30) "It is easy to infer from what has just been said that the dignity and force of sacred music are greater the closer sacred music approaches to the supreme act of Christian worship, the Eucharistic sacrifice of the altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice of the priest offering up the Divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art." (*Ibid.*, no. 34)

3. Pius X, *op. cit.*, no. 2.

Principles Exemplified through Action

Principles may be taught formally. But it still may be asked, what can we do to instill in our young Sisters right attitudes toward music and liturgy? Our answer is that our own right attitudes and principles must not only activate and permeate, but be made apparent in the training we give our Sisters for sung prayer. Thus, for example, since we hold that the text itself is so important to the prayer, it will be given special study and preparation. The words will, of course, be pronounced and enunciated well. At all times, but especially if it is in Latin, the text will be understood⁴ before it is sung; it will be translated, meditated upon, contemplated. We will also consider the significance of the text in the liturgy, realizing that both its daily and seasonal applications contain details of revelation which is the object of our contemplation.

In studying the melody which accompanies the text, we will be particularly careful to keep in mind its real purpose, as technics of intonation and rhythm are but means to an end. Everything will be so carefully prepared that details of technics may be forgotten or remembered only sub-consciously. As Zundel reminds us: ". . . psalmody listens even more than it sings."⁵

With the foregoing in mind we may compare texts and music. Thus, we may discuss the different emphases given to the text "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth," or the "Benedictus qui venit" in the melodies of the Gregorian Masses IV and IX. Do the melodies of the "Agnus Dei" as in Mass IV suggest similar or different expressions of our relationship with Christ?

Understanding music as prayer is accomplished in the use of music as prayer. Every one of Christ's members, moreover, has a part in the worship of His Body. Choir and congregation are expected to make different offerings in sound. But the rather

4. The meaning of the text may be made more apparent if its phrases are read aloud in the style of a choral reading. It will be found, particularly in the plain-song melodies, that these phrases generally correspond with the greater rhythm and expression of the accompanying music.

5. Maurice Zundel, *The Splendour of the Liturgy* (New York: Sheed and Ward, Inc., 1944), p. 285.

common misjudgment that beauty of sound-offering is more important than the act of worship will in no case lead us to exclude anyone from her rightful part. Rather, we will be zealous that all should participate as completely as possible in the prayer of the Church according to the desire of the Church.⁶

Furthermore, even in rehearsal, we will care only for true prayer, without ceasing to strive for the fullest possible beauty of performance. We will appreciate and acknowledge the gift it is to us, and make good use of it as a means to an end: we will by-pass this beauty, only insofar as such an appreciation may violate humility.

Conclusion

In summary, we should remember that true worship through music is the exteriorization of interior worship. "An interior participation in worship is achieved essentially through a living faith, hope, and charity."⁷ But true interior participation in worship expresses itself exteriorly, and through its exterior expression is augmented and refined. Therefore we earnestly and zealously strive that music may acquit itself well of its assigned liturgical—305—task.

It is encouraging to note that Our Holy Father praises the "manifold power and the apostolic effectiveness of sacred music" and states that those who use their art in composing or performing or in teaching others to do the same "undoubtedly exercise in many and varied ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so generously. Consequently, they should hold their work in high esteem, not only as artists and teachers of art, but also as ministers of Christ the Lord and as helpers in the work of the apostolate."⁸

6. Cf. Monsignor Guardini *Meditations Before Mass* (Westminster, Maryland: The Newman Press, 1955), p. x.

7. Jean Hild, O.S.B., "The Mystery of Worship," *Towards A Living Tradition* (St. Louis: Pio Decimo Press, 1953), p. 45.

8. Pius XII, *On Sacred Music*, nos. 38-39. His Holiness has stated even more recently: "... those who contribute through music and singing to the praise of God and the edification of the faithful without doubt exercise a lay apostolate worthy of praise." To the Second World Congress of the Lay Apostolate, Oct. 6, 1957.

REPORT ON THE MUSIC PROGRAM DURING THE FORMATION PERIOD

As noted in the Winter issue of the *SF Bulletin*, the committee on Novitiate and Elementary Music Education of the National Research Conference, voted at its Aug., 1957, meeting to submit its report to the Sister Formation Conference. The following is the summary of the committee's work, received through Rev. Cletus Madsen, president of the National Catholic Music Educators association:

A. Committee Agreements

- I. That there is need to develop in each community a specific program of music education to be included in the formation of its members.
- II. That the program of teacher-education in music agreed upon by the novitiate and elementary music

education committees of the National Research Conference be submitted to the Sister Formation group through the national office of the NCMEA.

B. Committee Recommendations

- I. Teacher-education program
- II. Music supervision
- III. Aids for the in-service teachers

Introduction

It is not the purpose of the Research Conference to attempt to formulate specific courses, but to pro-

vide the informational background for their development in individual communities. Wide differences in teachers and communities make it necessary that teacher-education policies be broad and flexible, but every community should have a specific program.

The Place of Music in the Program

Genuine spiritual, religious, emotional, intellectual, aesthetic, social and professional values are to be gained from the study of music. Consequently, it is of importance in the formation of all young religious whether their future life work be in the field of teaching, nursing or social service.

The Music Program

Whatever sequence is followed, whether the instruction and study is credited or non-credited, the following courses should be considered basic for all, except Music Methods, which should be required only of future teachers: Basic Music, 2-3 credit hours; Gregorian Chant, 2-4 credit hours; Music as a Fine Art (Appreciation), 2 credit hours and Music Methods, 4-6 credit hours.

-306- It is expected that these courses be taught outside of what we generally call the choir rehearsal so that the immediate need for choir repertoire does not encroach upon the formal logical learning of the students.

Recommended Courses

1. Basic Music: 2-3 credit hours

Basic music aims to present a thorough study of the melodic, rhythmic and harmonic elements of music, through a singing approach. This functional course will include the fundamentals of theory and vocal production, and will provide, through actual experience, competence in making, singing, hearing and enjoying music. Some keyboard experience should be given in order to make more meaningful the elements of time and tune. In communities where teaching is the primary work, it is suggested that the course in basic music follow as closely as is practicable the program of the school music series approved by the community. This policy will prepare young Sisters for a better understanding of music methods courses and will prevent conflicts in approach and continuity in the grade school music program.

Suggested Texts

Nye, R. E., and Bergethon, B. *Basic Music for Classroom Teachers*. Englewood Cliffs, N. J.: Prentice-Hall, 1954.

Wilson, H. R. *Sing a Song at Sight*. Chicago: Hall & McCreary, 1954.

Music Series used in the Grade Schools.

2. Gregorian Chant: 2-4 credit hours

a) Introduction

Active participation in the sung prayer of the Church is an opportunity to work in the most intimate offices of the priesthood. Music as the "handmaid of the Liturgy" shares in the general object of the Liturgy, which is the glory of God and the sanctification and edification of the faithful. The training ground of the Sister formation period offers a unique opportunity to instill enthusiasm and love for the Mass, the sacraments and prayer life through instruction in the music of the Church.

b) The Course in Gregorian Chant

The course is directed toward a knowledge of the Chant, toward facility in reading it, and toward an understanding of the history of the Liturgy and papal documents regarding Church music. Love and appreciation of the Chant as principal objectives in the courses of instruction should find realization in frequent active participation in the sung Mass and Office. The repertory course outline should be determined by the community.

Books of Chant

Liber Usualis: Graduale and Antiphonale.

Chants of the Church. Gregorian Institute of America. Toledo, Ohio.

Standard Gregorian Chants. McLaughlin & Reilly, Boston, Mass.

Papal Pronouncements

Motu Proprio. Pius X

Divini Cultus Sanctitatem. Pius XI

Mediator Dei. Pius XII

Musicae Sacrae Disciplina. Pius XII

Books on Chant and Liturgy

Carroll, Dr. J. R. *An Applied Course in Gregorian Chant*. Toledo, Ohio: Gregorian Institute of America, 1956.

Heckenlively, Lura F. *The Fundamentals of Gregorian Chant*. Cincinnati, Ohio: World Library of Sacred Music, 1950.

Johner, Dom Dominic, O.S.B. *Chants of the Vatican Gradual*. Collegeville, Minnesota: Liturgical Press.

Keller, Dominic, O.S.B. *Fundamentals of Gregorian Chant*. 4th ed. revised. Collegeville, Minnesota: Liturgical Press.

Marietta, Sister, S.N.J.M. *Singing the Liturgy*. Milwaukee, Wisconsin: Bruce Publishing Co., 1956.

O'Shea, William. *The Worship of the Church*. Westminster, Maryland: Newman Press, 1957.

Vitry, Dom Erwin, O.S.B. *At Ease with the Liber Usualis*. Fides Jublians.

Ward, Mrs. Justine, B. *Gregorian Chant*. 2nd ed. revised. Washington, D. C., Catholic Education Press, 1949.

Periodicals

Caecilia. Omaha, Nebraska: Society of St. Cecilia.

Catholic Choirmaster. New York: Society of St. Gregory of America.

Gregorian Review. Toledo, Ohio: Gregorian Institute of America.

Worship, Downside Review, Sponsa Regis, Review for Religious.

Musart. Washington, D. C.: National Catholic Music Educators.

3. Music as a Fine Art: 2 credit hours

The course includes basic concepts and terminology, a survey of selected periods in music history with a study of representative illustrations. Listening to music with guided observation is the principal class activity.

4. Elementary School Music Methods¹

a) Primary Grades: 2-3 credit hours

Principles and techniques of music education in primary grades. The course comprises a study of the child voice, a survey of song material suitable for children in kindergarten and lower elementary grades, rote songs, and the reading-readiness program, the early stages of music reading, and beginning instrumental experiences. Rhythmic play, singing games and the use of percussion and melody instruments are considered for their value as enrichment activities in the musical development of young children.

1. In these methods courses the text should be the school music series favored by the community, with a survey of other series that might be encountered in the dioceses in which the Sisters teach.

b) Middle Elementary Grades: 2-3 credit hours

Principles and techniques of music education in middle elementary grades. The course comprises vocal methods for children, introduction of part-singing, survey of materials and course of study in use in typical school systems. Music theory is studied in an activities program, always with direct application to specific music. Musical values are stressed in all aspects of the course, and music appreciation is a primary objective. Liturgical music is studied as integral in the musical education of Catholic children.

c) Upper Grades: 2-3 credit hours

A suggested third course in methods for seventh and eighth grade school teachers, including choral techniques, studying the changing boy-voice, appropriate song literature, and an appreciation program covering history, style, and interpretation.

DIRECTOR OF MARQUETTE SF WORKSHOP
ANNOUNCES APPOINTMENTS, NEW PLANS

Plans for a Workshop on the application of the Everett Report to programs for the formation of Sisters, to be held at Marquette university Aug. 4-22, gained additional momentum with the appointment of five Sisters as discussion leaders and resource persons. Each of these Sisters is well recognized in her own field and in that of Sister Formation. All have been closely connected with the development of the Everett Report either as Everett Workshop participants or through Sister Formation activities.

The Sisters who will serve as discussion leaders and who will participate in formulating final plans for the Workshop at Marquette university are Sister M. Augustine, O.S.F., president, Alverno college, Milwaukee, Wisc.; Sister M. Thomas Aquinas, R.S.M., dean, Mount Mercy college, Pittsburgh, Pa.; Sister Romana, O.S.F., chairman, department of education, St. Teresa college, Winona, Minn.; Sister Mary Marguerite Christine, B.V.M., member of the science faculty, Clarke college, Dubuque, Iowa; and Sister Ritamary, C.H.M., Ottumwa Heights college, Ottumwa, Iowa, editor of the *Sister Formation Bulletin*.

The Marquette Workshop is designed especially for college faculty, directors of studies, and other juniorate personnel who are interested in considering the application of the Everett Report to their own programs for the education of Sisters. The patterns developed in the Report presuppose the use of very well-prepared faculty. They also imply the need for faculty who are well oriented to and conversant with the objectives and rationale which underlie the Report. Success of adaptations based upon Everett patterns will depend on the general quality and level of understanding of the faculty. Hence, follow-up workshops for college faculty can be of real value in furthering the work begun at Everett. Doctor John Riedl, dean of the Graduate School, and Marquette university are performing a genuine and most worthwhile service to Sister Formation in making possible this Workshop.

Applications to attend the Workshop should be sent to Dr. John Riedl, dean of the Graduate School,

Marquette university. Three semester hours of graduate credit are offered for participation in the Workshop. Sisters who do not wish graduate credit will be accepted as auditors but they will be expected to take full part in all activities and assignments, their reason for auditing being merely that they do not want graduate credit. In order to facilitate interchange of ideas and informal discussion, all Workshop members will be housed together at Schroeder Hall. Special tuition rates have been provided for Sisters by Marquette university.

More detailed information as to organization of the Workshop topics and suggestions for long-range preparation which may be carried on by prospective participants prior to Aug. 4 may be secured from Sister Elizabeth Ann, I.H.M., Immaculate Heart college, Los Angeles 27, director of the Workshop.

The Workshop is also open to college administrators interested in the Sister Formation program. Special sessions are planned for college presidents and academic deans. — Sister Elizabeth Ann, I.H.M.

Executive Secretary Continues Series
On Apostolate of the Teaching Sister

Sister Mary Emil, I.H.M., executive secretary of SFC, is continuing to give the four-part lecture series on the Apostolate of Teaching to Sisters in various centers. The series interprets the teaching apostolate as a work of mercy in the religious life, shows its demands on the individual religious, explores the dimensions of the teaching apostolate today, and discusses the challenge of the apostolate as a means of vocation increase. The lectures have been given during 1958 at Loretto Motherhouse, Nerinx, Ky., Ursuline college, Louisville, Ky., Seattle university, Seattle, Immaculate Heart college, Los Angeles, College of Our Lady of the Lake, San Antonio, College of Mt. St. Vincent on the Hudson, New York, Patterson Diocese Vocation Institute, Passaic, N. J., Webster college, St. Louis, and Loretto Heights college, Denver. The series were given on successive days, March 23 and 24, for the delegates to the Midwest SF region and the Sisters of the Chicago area.

CARDINAL PREFECT SENDS MESSAGE TO SFC NATIONAL CHAIRMAN

His Eminence, Valerio Cardinal Valeri, prefect of the Sacred Congregation of Religious, sent his personal blessing to all the members of the Sister Formation conferences on the occasion of the golden jubilee of his ordination. The message was included in a letter to Mother Mary Philothea, F.C.S.P., SFC national chairman, in response to the Conference's congratulations to the Cardinal. The jubilee was celebrated in Rome, December 21.

Pope Pius XII's letter to the Cardinal took special note of his work in the Sacred Congregation of Religious. The Pope said that the Cardinal had labored "with great assiduity so that all the religious families of the Church, scattered throughout the world, might meet the present day necessities a little better every day and so that their very great forces and their works of the apostolate might bear abundant fruits for the welfare of souls." The Holy Father said that the Cardinal Prefect had brought to his tasks "extraordinary gifts of intelligence, virtue, and learning."

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Major Superiors Conference Sponsors Retreat for Members

A retreat for Mothers General and Mothers Provincial holding membership in the Conference of Major Religious Superiors of Women's Institutes of the United States was held April 13-20 at Assisi Heights, Rochester, Minn. Rev. Owen M. Cloran, S.J., professor of canon law, Saint Mary of the Lake Seminary, Mundelein, Ill., was director of the retreat. National chairman of the Higher Superiors Conference is Mother M. Alcuin, O.S.F., Rochester.

THIRD VOLUME OF SF BOOKS ISSUED BY FORDHAM PRESS

Planning for Sister Formation, released this month by Fordham University Press (\$3.50), is the third annual volume of Sister Formation proceedings, sponsored by the Conference. This year's publication, in addition to selections from 1956-57 addresses, contains valuable research results needed for forward-looking planning in apostolic formation. A dissertation by Sister Rose Matthew, I.H.M., on the expanding role of the teaching Sister, gives important statistics, not otherwise available, on the status and growth of all levels of education involving Sisters. Two studies by Sister Elizabeth Ann, I.H.M., report on the SF in-service questionnaire outcomes and on four financial plans proposed to make possible the pre-service education of Sisters and the extension of the teaching apostolate.

Foreword to the book is by Mother M. Philothea, F.C.S.P., provincial superior, Seattle, and SFC national chairman. Introductory address is by His Excellency, Most Rev. Richard J. Cushing, archbishop of Boston.

A review in *Thought* (Winter, 1957-58) comments that the form of the Sister Formation series "offers revolutionizing suggestions" in that proceedings as such are not published but "selections" of the best that was presented in the conferences. The volumes are intended not only as records of the preceding year but as source books for coming discussion.

It is expected that the current volume will be much in demand not only for Sisters but for diocesan offices, pastors, and others sharing in the responsibilities of the schools.

Copies should be ordered directly from Fordham University Press, New York 58, N. Y. The two earlier volumes in the series are also available.

PANELISTS DISCUSS "TIME" PROBLEM AT PHILADELPHIA NCEA CONVENTION

Sister Formation members took a further look at the "In-Service Sister and the Problem of Time" at the meeting held during the national NCEA convention in Philadelphia, April 9. Panelists presenting the problem from positional viewpoints were Mother M. Consolatrice, B.V.M., superior general; Rev. James Curtin, St. Louis, assistant superintendent of schools; Rev. Thomas M. Cemon, pastor, St. Michael school, Houston; Sister Elizabeth Clare, C.S.C., principal, Alexandria, Va.; and Sister Anne, S.N.D., teacher in the Holy Spirit School for Exceptional Children, Washington, D. C. Attendance at the meeting was restricted in accord with the Sister Formation statutes, which provide for three representatives from each community, one each in the areas of administration, spiritual formation and intellectual formation. Each accredited four-year college for women, operated by Sisters, is permitted one representative.

Latest statistics presented from the in-service committees were drawn from replies of 6500 Sisters.

NC TEPS Includes Sister Discussants In Conference on Teacher Education

Upon invitation from Dr. T. M. Stinnett, executive secretary of the National Commission on Teacher Education and Professional Standards, two delegates from each state represented the Sister Formation Conference at the 1958 regional TEPS sessions, held throughout January.

At the second conference of the series, held at Mayflower Hotel, Wash., D. C., Jan. 10-11, Dr. Stinnett paid tribute to the Sisters as "a group of dedicated women who all over the country were attempting to do in their schools what the Commission was endeavoring to do in the public school system." He noted that the Sister Formation group "was working towards attaining a superb competence for all their teachers."

At the Chicago conference, Jan. 12-13, Sister M. Richardine, B.V.M., Mundelein, Chicago, and SFC national committee member, was discussion leader for one of the groups.

Theme of the TEPS regionals was "The Teacher Education Program — Basic Principles and Issues."

985 SISTERS TAKE COURSE AT BWM INSTITUTE, ROME

A total of 985 Sisters were among the 5,000 persons who took the course of studies offered by the new Pius XII International Center for a Better World during its first year of activity. The courses, which form a retreat stressing moral and social principles, last from four to ten days. They are under the general direction of Father Lombardi, S.J., founder of the Better World Movement.

The Better World Movement aims to carry out the Holy Father's appeal for a renewal of Christian life by "concrete execution" of principles of Christianity taught by the Church and adapted to immediate circumstances by the late Supreme Pontiffs. *Atmosphere for a Better World*, English language publication of the Movement, notes that Pope Pius XII has said: "It is an entire world which must be rebuilt from its foundations, transformed from savage to human, from human to divine, that is to say, according to the heart of God."

Atmosphere also reports that "the first account in English" of the BWM exercises appeared in

NEWS FROM THE REGIONS

A second meeting of the planning committee for the fourth annual New England regional meeting of the SF conference will take place in April, according to Mother M. Agnita, P.B.V.M., chairman.

NEW ENGLAND A preliminary meeting of the committee was held at Hotel Statler, Hartford, Conn., Jan. 3, during the 1958 regional TEPS conference. Those present were Mother M. Agnita, Mother Mary Emmanuel, S.M., vice-chairman; Mother Mary Ellen, S.M., secretary; and Sister Helen Madeleine, S.N.D., Sister Mary Xavier, S.M., Sister Mary Caroline, P.B.V.M., Sister Mary Constance, R.S.M.

The 1958 conference is to be held at Regina Coeli college, Fitchburg, Mass., Oct. 10-12.

Anna Maria College, Paxton, Mass., has a juniorate program now in its third year. After first vows, the Sisters of Saint Anne come to the Juniorate, situated on the college campus. Spiritual formation is continued by means of college theology classes, special spiritual conferences, and instruction on the vows. Household duties are limited to 10 hours a week. The remainder of the time is devoted to full-time college study. It is planned in the future to have the Sisters remain at the Juniorate for three years and three summers. At present, the program is limited to two years.

Sursum Corda, June and July, 1957. The articles are by Rev. Peter Little, S.J. (*Sursum Corda* is a spiritual review for priests and religious, edited by Rev. John V. Keane, O.F.M. and published at 45 Victoria St., N.S.W., Australia.)

New Circulation Manager

The Sister Formation conferences announce the appointment of Sister Gladys Marie, F.C.S.P., Seattle, to the office of subscription manager of the *SF Bulletin*. For the future, renewals, inquiries concerning subscriptions, and notices of change of address should be sent to Sister Gladys Marie, Circulation Manager, 4831-35th Ave., S.W., Seattle, Wash. Sister Gladys Marie, who will direct the circulation office, is provincial secretary of the Sisters of Providence, Seattle.

ARCHBISHOP ROBERTS GIVES COURSE FOR SISTERS

A six weeks course in "Understanding the Vows"—309—will be offered by His Excellency, Archbishop Thomas D. Roberts, S.J., under the sponsorship of Gonzaga University, Spokane, Wash., June 16-July 25. The sessions are a three-hour credit course in Special Guidance (Theology or Education). Archbishop Roberts, formerly archbishop of Bombay, is the author of *Black Popes*. He is presently at the University of London.

The plan was set up by the community's Sister Formation Committee, composed of the provincial superior, prefects of studies, mistress of juniors, mistress of novices, president and dean of the college. The aim of the program is (1) to consolidate the formation received in the novitiate; (2) to accustom the young Sister, prudently and progressively, to integrate her prayer life with an active life; and (3) to provide an apostolic formation adapted to the aims of the Congregation of the Sisters of Saint Anne.

"The appeal of Our Holy Father, Pius XII, to crusade for a better world, is answered in the Sister Formation Conference," His Excellency, Most Rev. Joseph M. Pernicone, auxiliary bishop of New York,

EAST told some 200 Sisters, Mothers superior, presidents and deans of colleges, mistresses of junior professed and directresses of Sisters' studies from 65 communities throughout the Middle Atlantic states. The group was assembled for the fourth regional meeting of the Eastern Sister Formation Conference, held at the Motherhouse of the Sisters of Charity, Mount Saint Vincent, Riverdale, New York City, Jan. 29, 30 and Feb. 1. Bishop Pernicone, who represented Francis Cardinal Spellman, archbishop of New York, stressed the need for the spirit of Christ in

the world today. The religious who prepare for this crusade are making a necessary contribution, for which holiness, health and knowledge are requisites. Special guests, accompanying the Bishop, were Rt. Rev. Msgr. Joseph A. Nelson, D.D., vicar for religious, and Rt. Rev. Msgr. John J. Voight, Ed. D., secretary for education in the New York archdiocese.

Mother Mary, Mother general of the Sisters of Charity, welcomed the delegates to the century-old Motherhouse, and referred to the centenary of the apparition of Our Lady, at Lourdes, France on Feb. 11, 1858.

Mother Mary Rose Elizabeth, C.S.C., of Dunbarton College of Holy Cross, Washington, D.C., chairman, introduced the speakers. She paid a special tribute of gratitude in the name of the Conference members, to His Eminence, Cardinal Spellman, who, by his encouragement and support, was responsible for its initial formation.

-310- Rev. Charles J. Corcoran, C.S.C., professor of dogmatic theology, Holy Cross, Washington, D. C., delivered a message prepared by Rev. Elio Gambari, S.M.M., of the Sacred Congregation of Religious, Rome, Italy. "The religious and apostolic vocation," Father Corcoran said, quoting Father Gambari, "has assumed and now possesses an official and public character in the Church. Consequently, the religious woman finds herself exercising the apostolate in the different forms proper to every institute, both in her own name and in the name of the Church herself. For this lofty and Christ-like mission, there is need of a careful and exact preparation, a total, complete and adequate formation, involving every aspect of the life and activity of the religious woman, for the religious will not be able to realize the plan of God if she has not received the necessary preparation."

Mother Mary Florence, director of studies, Sisters of Loretto, Nerinx, Kentucky, explained the theme of the conference, drawn from the plan suggested by Our Holy Father, Pius XII, in *Sedes Sapientiae*.

Panelists and discussion leaders included Sister Catherine de Ricci, C.S.J., Rev. F. P. Donohue, O.Carm., Rev. Timothy Lyons, O.F.M., Rev. John J. O'Keefe, C.S.P., Rev. Charles Corcoran, C.S.C., Sister M. Benigna, S.S.N.D., Rev. Michael Harding, O.F.M., Rev. Denys Hennessy, O.S.B., Rev. George C. Reilly, O.P., Sister Catherine Marie, S.C., Rev. Edwin D. Cuffe, S.J., Rev. John Harvey, O.S.F.S., and Brother Charles Henry, F.S.C.

"The Apostolic Challenge of a Changing World" was the theme of the conference of the Educational Association of the Pittsburgh Sisters of Mercy, held Oct. 31-Nov. 1, 1957, at Mount Mercy college, Pittsburgh. A special session of the conference was devoted to discussion of teacher education programs by the Association's teacher education department and visiting delegates.

Before the conference, college representatives gave special study to the Everett curriculum.

Mother M. Rose Elizabeth, C.S.C., SFC vice chairman, spoke on a symposium held by the National Council of Catholic Women, New York, March 15. Topic was "The Hungers of Mankind." She was also chairman for the religious section of the Guild of Catholic Psychiatrists' meeting at their Spring convention, held at the Catholic University of America, Feb. 10.

In a summer program, which has just come to the knowledge of the *SF Bulletin* the Franciscan Sisters of St. Mary of the Angels, Williamsville, N. Y., offered a course in Franciscan spirituality for their novices and junior professed Sisters. The course was given by Rev. John Forrest Faddish, O.F.M.

The course was part of the community's Sister Formation program. It was aimed at giving the young Sisters a better understanding of their Franciscan vocation together with an understanding of the spiritualities of other Orders. It was given on an academic level and yielded a scholastic credit in the Sisters' B.A. program.

The content covered a brief history of early Christian spirituality and of several schools of later times. The essence and characteristics of the Franciscan school were next studied. Topics included Gospel-Christocentrism, affective prayer, and love for the Holy See and the Church. Franciscan virtues were analyzed, and a brief history of Franciscan devotions was included, with practical applications to the interior life.

The Sisters of the Blessed Sacrament of Cornwells Heights, Pa., whose special apostolate is work among the Indians and Colored People, have joined the group of Sisterhoods who have in recent years opened a juniorate to extend the spiritual training of their young Sisters two years beyond the novitiate. The juniorate of the Sisters of the Blessed Sacrament was opened in Sept., 1956, with a group of seven Sisters, selected to remain home when the members of their band were sent out to the missions. This group was joined in the Spring of 1957 by the Sisters who made their first profession March 9.

In order to utilize the time to best advantage for the continuance of the intellectual and professional training of the Sisters, in the Spring of 1956 the community applied to the Pennsylvania State Department of Education for approval to establish a four-year college for the education of their Sisters at the Motherhouse. The Council of Higher Education for the State approved the establishment of the college, and in June, 1957, Blessed Sacrament college was incorporated in accordance with Pennsylvania state law.

As the Sisters were already conducting a two-year teacher training institute, the junior year of classes was added to its program in Sept., 1957. The

first graduates of Blessed Sacrament college are expected to receive their degrees in June, 1959, just as they are finishing their two-year juniorate.

Sister M. Merici, O.S.U., Louisville, Ky., was re-elected regional chairman for the Southern region at its annual meeting, Jan. 24-26.

SOUTH The meeting was held at Our Lady of the Lake college, San Antonio, with Mother Adelaide Marie and the Sisters of Divine Providence in charge of arrangements.

Discussion centered around the paper by Rev. Elio Gambari, S.M.M., of the Sacred Congregation of Religious, on the directives of the Holy See concerning the juniorates.

Opening address was by His Excellency, Most Rev. Robert E. Lucey, archbishop of San Antonio. Selections from the Archbishop's welcome will be included in the "Documentation" section of a future issue of the *Bulletin*.

Consultants were Most Rev. Stephen A. Leven, Very Rev. John Quinlivan, Very Rev. Msgr. Roy Rihn, Very Rev. Lawrence J. Leonard, C.M., Rev. A. D. Coyle, S.J., Rev. Paul J. Decker, O.M.I., Very Rev. John Hakey, O.M.I., Very Rev. James F. McOwen, C.M., and Brother Arthur Goerd, S.M.

The Sisters of St. Mary de Namur held dedication ceremonies for a new House of Studies at the University of Dallas, Dallas, Texas, Feb. 9. His Excellency, Most Rev. Thomas K. Gorman, bishop of Dallas-Fort Worth, officiated.

The Bishop called the new institution "another indication of the vigor and growth of the community." He added that "the real growth of the community is not limited to the novitiate and years of preparation alone but is carried forward throughout the years of each Sister's active apostolate."

"There was a time . . . when education was not as complicated as it is today. Now we see an extensive development of the educational program at all levels. Requirements for accreditation, both public and private, are setting higher and higher standards for the certification of teachers. Thus it is that a house of studies becomes an essential.

"This house of studies is an extended or integral part of the University of Dallas; it is significant not only for the community itself, but for all who may follow in locating close to the University and its facilities."

The *Texas Catholic* of Feb. 15 commented that "the structure will serve not only as a great intellectual powerhouse for the young teachers, but a spiritual powerhouse where all may strengthen and deepen their spiritual lives in silence and mortification." It is planned that in-service Sisters will also benefit from the House of Studies. A thirty-day retreat will open there this Summer.

The new Saint Mary House of Study was completed under the direction of Mother Eleanor,

provincial superior of the Community's Western province. Mother Elizabeth, general superior, resides at the generalate in Namur, Belgium.

Fifty-five major religious superiors and administrators, representing 18 communities of Sisters, attended the fourth annual meeting of the Northwest region of the Sister Formation conferences held at Providence college, Everett,

NORTHWEST Wash., Jan. 15-17. Mother M. Philothea, provincial superior of the Sisters of Providence in Seattle, and national chairman of the Sister Formation conferences, presided at the sessions.

The Most Rev. Thomas E. Gill, auxiliary bishop of Seattle, gave the invocation and greetings at the opening session. The welcome address was given by Very Rev. A. A. Lemieux, S.J., president of Seattle University, which is collaborating in a newly established Sister formation program for the Sisters of Providence, the Sisters of St. Joseph of Newark, the Dominican Sisters of Tacoma, and the Sisters of St. Ann of Victoria. -311-

In commenting on this program, Father Lemieux described it as educationally outstanding in its planning by a national group of Sister educators, and in its execution by highly qualified teachers and administrators in the university.

Rev. Elio Gambari, S.M.M., a member of the Sacred Congregation of Religious, prepared the keynote address for the six regional Conferences this year. It was read at the Northwest meeting by Rt. Rev. Hugo Pautler, pastor of St. Patrick Church, Walla Walla.

This paper points up the mind of the Church on the formation of religious in the years immediately following the novitiate and before assignment to the active works of the institutes.

The panel discussions at the Everett regional meeting were based on the apostolic constitution, *Sedes Sapientiae* and its implications by analogy for religious women. The topics treated were: Administration and Discipline in Juniorates; Spiritual Formation in the Juniorate—Its Form and Content; and Curriculum in Juniorates. The panels were made up of representatives of religious communities of men who have had long years of experience in training young religious after novitiate years, as well as of prominent Sister superiors and educators.

Special consultants were Sister Mary Emil, I.H.M., national executive secretary of the Sister Formation conferences and Mother Mary Florence, assistant general and director of studies of the Sisters of Loretto, and member of the National Sister Formation committee. Mother Florence commented on the outstanding collaboration in and the excellent execution of the Seattle University Sister Formation program.

In the business meeting which brought the Northwest Sister Formation conference to a close, the following officers were elected for 1958: Mother Mary Mark, provincial superior of the Sisters of the Holy Name, Maryhurst, Ore., regional chairman; Sister M. Josita, O.P., directress of schools, Edmunds, vice-chairman; and Sister M. Joan, O.S.F., school supervisor of the Palatine Sisters, Portland, secretary-treasurer.

Discussion leaders and chairmen were Mother M. Colette, S.S.M.O., Mother M. Gemma, O.S.B., Mother M. Joan, S.N.J.M., Sister Judith, F.C.S.P., Sister Rose Anne, C.S.J., Sister M. Dorothy Ann, S.N.J.M. and Mother M. Edwardine, O.P.

In a division of Sisters studies at Seattle University, the Everett Curriculum is being offered by an all-Jesuit faculty for the Sisters of Providence, Seattle, the Sisters of St. Joseph of Newark, the Dominican Sisters of Tacoma, and the Sisters of St. Ann of Victoria, B.C. Sister Judith, F.C.S.P., member of the SF national committee, is director of the program.

-312- A symposium on "the place of the Sister Formation program within Seattle University" was held for members of the Arts faculty Jan. 16, upon the invitation of Rev. John A. Fitterer, S.J., dean of the College of Arts and Sciences. Mother M. Philothea, F.C.S.P., provincial superior and SF national chairman, was chairman of the symposium. Sister M. Emil, I.H.M., SF executive secretary, discussed the curriculum of the Everett Workshop and its adaptability to the Seattle University program. Sister Judith explained the new Providence Heights college, now under construction for extending the facilities of the Providence juniorate.

In a recent announcement Seattle university stated: "Seattle university is proud of its part in establishing the newly formed Sister Formation Juniorate Program. We hope our efforts in this field will serve as an example to religious Orders and congregations and the many colleges and universities throughout the United States."

New officers of the Southwest SFC region are chairman, Sister M. Humiliata, I.H.M., president of Immaculate Heart college, Los Angeles; vice chairman, Sister Francis de Sales, C.S.J., Orange, Calif.;

and secretary, Mother Margarita Maria, O.C.D.T., Duarte, Calif. Election took place at

the close of the fourth annual Southwest conference, held at Dominican college, San Rafael, Calif., Jan. 10-12. Mother Mary Justin, O.P., prioress general, and 1956-57 regional chairman, presided at the sessions and was hostess to the delegates from 24 congregations of Sisters with novitiates in California, Utah, Nevada and Arizona.

Rev. John T. Foudy, supervisor of schools in the Archdiocese of San Francisco, representing His Excellency, John J. Mitty, Archbishop of San Francisco, gave the opening address. He expressed the appreciation of the Archbishop for "the magnificent con-

tribution made by our Sisters to Catholic life." He pointed out that the demands of modern times have forced the Sisters of the United States to be trail-blazers in formulating a program for their own professional training. And he emphasized that in this training, courses in methodology should be avoided, while stress should be laid on a liberal arts program, which "would permit the young Sisters to attain the broader education that our times demand."

The keynote address, prepared by Rev. Elio Gambari, S.M.M. of the Sacred Congregation of Religious, was read by Rev. Hugh M. Duce, S.J., director of education, California province.

Other papers included "The Horarium of the Juniorate," Sister M. Dominic, O.P.; "Means towards Sanctification in the Juniorate," Sister M. Antonine, C.S.J.; "Problems of the Apostolate for Sisters in the Juniorate," Sister Miriam Auxilium, S.H.F.; "Authorities Concerned with the Juniorate," Mother Joan of Arc, O.S.U.; "The Aims of the Curriculum," Sister Elizabeth Ann, I.H.M.; and "The Apostolate and the Apprenticeship," Sister Annetta, P.B.V.M.

Of special note was the excellent discussion of "Spiritual Formation" under the leadership of Sister Winifred Mary, S.N.J.M., Saratoga, Calif. Consultants were the Very Rev. Paul K. Meagher, O.P., regent of the Dominican House of Studies, Holy Name province, and Rev. Austin F. Fagothey, S.J., professor of philosophy at the University of Santa Clara.

National consultants present were Mother Mary Florence, S.L., Nerinx, Ky., member of the National SF Committee, and Sister Mary Emil, I.H.M., executive secretary, Washington, D. C.

Panelists and discussion leaders were Sister M. Francis De Sales, C.S.J., Orange; Sister M. Thomas, O.P. and Sister M. Dominic, O.P., Mission San Jose; Sister Teresa Augustine, S.N.D., Saratoga; Mother Joan of Arc, O.S.U., Santa Rosa; Sister Rose Emmanuella, S.N.J.M., Holy Names college, Oakland; Sister M. Roberta, I.H.M. and Sister Elizabeth Ann, I.H.M., Immaculate Heart college, Los Angeles; Sister Rose de Lima, C.S.J. and Sister Rosemary, S.S.S., Los Angeles; and Sister M. Annetta, P.B.V.M. and Sister Miriam Auxilium, S.H.F., San Francisco. Sister M. Richard, O.P., was chairman of the final business session.

The meeting closed with an expression of appreciation to Mother M. Justin, O.P., for her excellent organization of the conference and for the thoughtfulness and warm-hearted hospitality of all the Sisters of the Dominican college.

The Sisters of the Immaculate Heart, Los Angeles, Calif., held a community educational conference on Saturday, March 1. Theme of the one-day meeting was "Facing Our Responsibilities in Education." Keynote address was given by Rt. Rev.

Msgr. Patrick J. Dignan, superintendent of schools for the archdiocese of Los Angeles. During the morning session, the educational responsibilities of the Catholic school were approached from several directions through a panel. Rev. John J. Birch, St. Luke's Church, Temple City, Calif., spoke of these responsibilities from the viewpoint of the pastor. Sister Rosemary, S.S.S., Catholic Welfare, Los Angeles, appraised the work of the school from the experience of the social service worker, and Mr. Robert Vaughan from that of the parent.

Immediately after lunch, Mother M. Regina, I.H.M., Mother general, addressed the Sisters on "Facing Our Educational Responsibilities as a Community."

The final two sessions were given over to 26 small group discussions. As preparation Sisters received in advance individual copies of selections from Pius XII's statements on education. Each discussion chairman received a set of suggested questions to aid her in planning group participation. During the final session each of 19 permanent study groups contributed to a 45 minute program dealing with the area of its special concern. Approximately 375 Sisters attended the conference.

His Eminence, Samuel Cardinal Stritch, archbishop of Chicago and recently appointed pro-prefect of the Sacred Congregation for the Propagation of the Faith, opened the midwest SF meeting at

Chicago, March 22. His Eminence MIDWEST described the juniorate as a very important period in religious life, a time when the young Sister is to be led to a certain maturity. "You must take all the potentialities of nature and grace and develop them so that you can make your whole life be a more perfect act of love of God," he said.

Very Rev. Msgr. William E. McManus, superintendent of the Archdiocesan School Board, read the keynote address prepared by Rev. Elio Gambari, S.M.M., of the Sacred Congregation of Religious. The paper interprets *Sedes Sapientiae*, the apostolic constitution for religious clerics, in its implications for communities of Sisters.

Sister Mary Justine, R.S.M., dean of Mercy college, Detroit, was in charge of the sessions, held at the Morrison Hotel, March 22-24. Guest consultants from other regions were Mother M. Rose Elizabeth, C.S.C., Dunbarton college, and SFC vice-chairman, Washington, D. C.; Sister Mary Emil, I.H.M., SFC executive secretary, Washington, D. C.; and Mother M. Florence, S.L., director of studies, Nerinx, Ky. Over 325 Sisters took part in the conference.

Sisters serving as chairmen and analysts for the sessions were Sister Mary Justine, R.S.M., Sister Catherine, D.C., Mother M. Regina, R.S.M., Sister M. Elred, S.N.N.D., Sister M. Antonine, C.S.J., Sister Rose Dominic, S.C.L., Sister Mary, S.L., and Sister M. Rosarita, S.C. Sister Mary Richardine, B.V.M., Mundelein college, Chicago, discussed the theme of the conference at the opening session.

Priest panelists commenting on discussion questions were Very Rev. Francis O'Neill, C.S.S.R., rector, St. Joseph seminary, Kirkwood, Mo.; Rev. Arnold Tkacik, O.S.B., master of clerics, St. Benedict's abbey, Atchison, Kan.; Rev. Matthew Kohmescher, S.M., master of scholastics, Dayton, Ohio; Rev. Daniel Curtin, C.S.C., assistant superior, Moreau seminary, Notre Dame, Ind.; Rev. Lawrence Cyr, C.P.P.S., spiritual director, St. Charles seminary, Carthage, Ohio; Rev. James M. Burke, S.J., spiritual father, and Rev. William D. Ryan, S.J., dean of studies, St. Stanislaus seminary, Florissant, Mo.; and Rev. Walter L. Farrell, S.J., professor, West Baden college, West Baden Springs, Ind.

New officers elected for the midwest region are chairman, Sister Rose Dominic, S.C.L., dean of the Graduate School, St. Mary college, Xavier, Kansas; vice-chairman, Sister M. Antonine, C.S.J., mistress of juniors, St. Joseph Provincial House, St. Paul, Minn.; and secretary, Sister Barbara, S.C., director of studies, Mt. St. Joseph, Ohio.

More than 100 religious women representing 11 different communities met at Clarke college, Dubuque, March 15, for an area meeting of Sister Formation personnel. Sister M. Marguerite Christine, B.V.M., was in charge of arrangements, assisted by Sister M. Edward, P.B.V.M. Discussion groups were organized to include in each unit a cross-section of personnel charged with Sister training. Five general superiors attended. -313-

The opening prayer was said by Mother M. Consolatrice, B.V.M., who also extended greetings to the guests. Address of welcome was by Sister M. Benedict, B.V.M., president of Clarke. Sister M. Ann Ida, B.V.M., president of Mundelein college, Chicago, described the orientation period her community has introduced to precede the regular postulancy program.

A letter from His Excellency, Most Rev. Leo Binz, archbishop of Dubuque, said that the discussions had his "whole-hearted endorsement."

Keynote address was "Unifying Factors in the Achievement of Objectives in Sister Formation," by Sister Ritamary, C.H.M., of Ottumwa Heights college. Sister M. Romana, O.S.F., College of St. Teresa, Winona, Minn., described the thinking that went into the Sister Formation curriculum now in use by her community and functioning as a demonstration of the Everett Workshop planning.

Communities attending were Dominican Sisters, Sinsinawa, Wisc.; Franciscan Sisters of Perpetual Adoration, La Crosse, Wisc.; Sisters of Mercy, Cedar Rapids, Iowa; Sisters of the Visitation, Sisters of Charity of the B.V.M., Presentation Sisters, Franciscan Sisters, all of Dubuque; Sisters of the Humility of Mary, Ottumwa; School Sisters of Notre Dame, Mankato, Minn.; Sisters of St. Francis, Clinton, Iowa; and Sisters of St. Francis, Winona, Minn.

The Sister Formation personnel of Southern Ohio held a second meeting, January 14, at Mount St. Joseph, Ohio, with discussion groups assembled according to office. The Mistresses of postulants

and of novices, led by Sister Daniel Miriam, S.C., followed a "flexible and practical" discussion plan for exchanging experiences. Sister Margaret of the Sacred Heart, S.N.D. was chairman of group two, mistresses of juniorates and directors of studies. Recorders were Sister Mary Alexis, R.S.M., Sister Francis Gabriel, O.P., Sister Mary Yvonne, C.P.P.S., and Sister Pierre Eymard, S.C., Sister Mary Alacque, R.S.M., was chairman of the general session.

Materials shared by the group included "The American Girl as Novice" by Rev. James H. Brennan, S.S., an address first given for the mistresses of the Sisters of Good Shepherd, Angers, France; plans for summer Juniorate instructions, in use by the Sisters of Charity; and discussion outlines for the spiritual formation of Junior professed, prepared by the Sisters of the Most Precious Blood.

Mother Romana, superior general of the Sisters of Charity, invited the group to hold their October, 1958, meeting at Mount St. Joseph again.

-314- "Sister Formation Teachers of Greater St. Louis" is the name chosen for the Sisters' association recently organized in the St. Louis area. The March 8 meeting initiated a study of the *Everett Workshop Report*, focusing first on "Goals and Objectives." A study guide for discussants was provided in advance. The Sisters of the Precious Blood, O'Fallon, Mo., were hostesses for the meeting.

The association's planning committee invited a group of Sisters studying in the Graduate School of St. Louis university to present a panel on the second volume of SF proceedings, *Spiritual and Intellectual Elements in the Formation of Sisters* (Fordham, 1957.) The panel is scheduled for the April 26 meeting and will be followed by group meetings of representatives of various academic disciplines.

The January 18 meeting was held at Mercy Junior college, St. Louis, with Sister Mary, S.L., as chairman. Members heard informal reports of delegates to the New Orleans TEPS conference. A scheduled panel took up the role of academic disciplines in Sister Formation. Biology was discussed by Sister Pierre, C.D.P., mathematics by Sister Francis Borgia, S.S.N.D., and physical science by Sister Mary Joselle, S.S.N.D. It was agreed that the program for next year would center on the *Everett Report*.

Sisters in the twin-city area are among those currently following the educational TV courses under the auspices of the College of St. Catherine, St. Paul, Minn. Sister Annette, C.S.J., of the department of psychology, is conducting a two-credit course in the Psychology of Mental Health over KTCA channel 2 from Feb. 5-May 22. Discussion groups held at the College supplement the TV lectures and private study and help students prepare for examinations. Sisters in other private Minnesota colleges are permitted to register for the course at their own college.

Mount Mary college, Milwaukee, is holding a workshop in mathematics Aug. 4-14, under the direction of Dr. Andrew F. Schott of Marquette

University. The course is open to Catholic elementary school teachers, supervisors and college professors preparing Sister teachers of mathematics for elementary schools. Its primary aim is to fulfill, within the limits of the time allowed and the needs of the new elementary school curriculum, the objectives of the college course in mathematics described in the *Everett Curriculum Report*. These objectives were stated by Sister M. Xaveria, I.H.M., Monroe, Michigan.

The Report of the Everett Curriculum Workshop is among the books listed for the "General Education" section of the Faculty Reading List of Sacred Heart College, Wichita, Kansas. The reading list is appended to the report of the faculty workshop in general education, held Jan. 24-25, for a discussion of college objectives.

Assisted by a grant from the National Institute of Mental Health of the United States Public Health Service, the Sisters of St. Joseph of Carondelet will hold a Mental Health Institute at the College of St. Catherine's, St. Paul, in the Summer of 1958. The Institute is open to the community's religious superiors, principals, and school supervisors.

First course in a new theology program for Benedictine Sisters will open June 23 at St. Benedict's convent, St. Joseph, Minn. The program is a result of a request made following the biennial retreat in October, 1957, by the Mothers superior of Benedictine convents of the United States, Canada and Mexico. A petition addressed to Abbot Baldwin Dworshak, of St. John's Abbey, Collegeville, Minn., asked for the appointment of a competent theologian to organize a school of theology for Benedictine Sisters. Appointee to the post is Father Paschal Botz, professor of theology, St. John's seminary. He is being assisted in the curriculum planning by the Sacred Studies section of the Benedictine Academy.

A summary report has been issued of the sixth national meeting of the Franciscan Teaching Sisterhoods held last Fall, Nov. 29-30, at Cardinal Stritch college, Milwaukee. Keynote of the meeting was the Franciscan approach to theology, with its Christocentric emphasis and its Mariology. The approach was proposed as an answer to contemporary educational and social problems. Members were told of the progress being made by the theological commission in their work of synthesizing and systematizing the Franciscan deposit for use in the education of seminarians and Sisters who follow the Rule of St. Francis.

Discussion centered on the following aspects of Franciscan theology:

(1) The two disciplines, philosophy and theology, are best kept distinct as far as possible in order to avoid confusion and error. This was illustrated in terms of the study of God, both as One and Triune.

(2) Earlier theologians confined themselves to discussion of God's activity within the Trinity; Blessed Duns Scotus discussed activ-

ity of the Trinity "ad extra," outside itself. Franciscan synthesis will rest upon the authority of reason rather than on the personal authority of Saint Bonaventure.

(3) In the Franciscan tradition the Incarnation is altogether separate from the fall.

The richness of Franciscan Mariology was brought out in the description of the development of one phase, Mary's predestination. A survey summary of the Franciscan theology of the sacraments was presented, as well as a report on the efforts of Franciscan scholars in the historical development of sacramental history.

Conferences developed the thought that the Franciscan life must be Christocentric. The theology of love, grace, and beatitude was treated.

The topic of "Franciscan Theology for Sisters" gave rise to questions about variation of requirements for the seminarian and the Sister and to discussion of the existing Franciscan theological schools for Sisters, their progress and their problems.

His Excellency, Most Rev. Albert G. Meyer, archbishop of Milwaukee, in a closing message stressed (1) that teachers and students of theology must keep their hand on the pulse of the Church for the Church, guided by the Holy Spirit, keeps her hand on the pulse of the times; (2) the modern trend in the study of theology is toward Christocentrism, and Franciscans might well rejoice, for that trend is characteristic of their own spirit.

Sisters attending the conference represented 32 Franciscan Orders.

BIBLIOGRAPHY AND DOCUMENTATION

"While superiors on their side should be willing to act and be able to do so with discernment, inferiors, for their part, should be enlightened and informed so as to respond spontaneously and intelligently to these directives.

"The Holy Father emphasizes some measures already set forth by his predecessors. This emphasis is meant to impart the thought of the encyclical to the minds of the young. Doubtless aspirants to the priesthood are meant here. As priests in the parish and mission churches, they will be responsible for liturgy and chant. That is why this previous formation is so important. But besides priests, there are many men and women religious who, in virtue of their apostolic function, play an important role in the organization of sacred music among community groups as varied as the parishes, missions and boarding schools. Moreover, if the faithful should be led progressively to forms of sacred art approved by the Church, it is appropriate that men and women religious take the lead in this movement. It is all the more important that they should be filled with the spirit of it.

"That is why we point out two directives of the encyclical — those concerning the teaching of chant and its principles. Even if these directives are matters of precept only for institutes of priests, the context implies an ideal which should be the concern of all those who wish to pray and sing in communion with the Church.

"First, it is specified that future priests acquire theoretical and practical knowledge of sacred music and Gregorian chant, according to the mind of the Church, through the aid of competent teachers. Second, it is required that the most gifted specialize and attend schools for advanced study in sacred music.

"In all institutes, according to their kind of vocation, the part they take in liturgical life, and the size of their membership, there will be a way of adapting these measures. At the very least, all men and women religious should know how to respond to

liturgical prayer and should look on it as the best community prayer in which they can take part."

C. Dumont, S.J., "Encyclique sur la musique sacrée," —315—
Revue des Communautés Religieuses, 28
(Mars-Avril, 1956), 66-67.

"A musical theology and spirituality needs to be worked out, to give music, whether historical or contemporary, its true place in theology and growth in the spiritual life. There is apt to be an element of obscurantism in this area even with the trained theologian. There is such a thing as the integral outlook which includes not only the most obvious, or fundamentals that have been worked and reworked, but the entirety of the tremendous workings of divine providence, of which music is not the least. Sacred music has a definite apostolate: to teach, to move the minds of all to God. As such, it cannot be slighted or ignored."

Fidelis Smith, O.F.M., "*Musicae Sacrae Disciplina*: Pius XII's Encyclical on Sacred Music," *Musical Quarterly*, XLIII (Oct., 1957), 461-479.

"Education, then, of both priests and Sisters, as well as laity, which will include education in the fundamentals of the graphic and plastic arts, architecture and esthetics, and specifically as these are related to the liturgical requirements of the Church, seems to me to be an essential if we are to have genuine religious art in ever-increasing quantities.

"... We know, of course, that the present Holy Father has repeatedly urged, commanded would not be too strong a word, administrators of seminaries to give future priests a solid groundwork in both the artistic and liturgical elements of Church music. And recently (June, 1952) the Sacred Congregation of the Holy Office issued instructions to all bishops, seminary rectors and religious superiors that "... care should be taken that aspirants to sacred orders

in schools of philosophy and theology be educated in sacred art and formed to its appreciation.'

"This is something that can be accomplished not by an occasional lecture or two but through regularly scheduled courses of instructions. . . .

"... A folk-art renaissance is still only a suspected possibility and I cannot, even at this time, describe it as a prediction. . . . This renascent folk-art would be a tremendous thrust upward from the people, an unselfconscious demand and desire for expression of religious truths deeply felt and profoundly understood. It would perhaps be idle to speculate about all the circumstances and developments needed to create a climate for such a resurgence of popular art. . . . Relevancies would have to include the shift to 'suburbia,' the condition and future of rural people, the current, intensive self-examination of our colleges and universities, the emergence from the catacomb-mentality, the rise in American Catholic education of the Sister Formation movement, and finally, most important of all, the undiminishing, joyous interest and participation in the liturgy. . . .

-316- "Were our clergy and Sisterhoods instructed in sound art this problem of direction would be partly solved. . . . Our people have been taught to pray with hearts and minds. An enlightened clergy could teach them to pray with their hands as well.

"Liturgy, the public prayer of the Church and its people is the great hope. Attempting an ordered religious art on any other base is folly. Genuine art is itself a type of prayer, and all prayer is perfected and grace-benefiting when it flows naturally from the liturgy.

"We must re-educate our people, convince them that art is not the prerogative of the few, that it is rather a natural virtue in all who possess right reason, that it needs but a bit of encouraging nourishing. . . . If enough individuals put a premium on artistic integrity, the future may well take care of itself."

Rev. E. M. Catich, "Catholic Religious Art and its Sentimental Betrayals," *The Catholic Messenger*, Davenport, Iowa, pp. 6-7.

A project of the Salvatorian scholastics of Divine Savior Seminary, Lanham, Md., is the publication of *Sesame*, a student-edited journal issued in the Fall, Winter and Spring. The Fall issue opens with an editorial on "Man, Discrimination and the Arts," an appeal that the arts be made the center of leisure interest and activity and a stimulus to "a living, active and intellectual life."

The Winter editorial comments: "In its own order culture is as essential to the well-being of man as is religion in the supernatural order. . . . The religious man who ignores or disparages culture and the arts foolishly attacks the very foundation of his world. . . . To do away with culture and the arts is to do away with tradition, refinement, a unified and unifying sensibility, and the highest modes of beauty on a natural plane. . . . The truly cultured man . . . is, ideally, the religious man who recognizes the

efficacy and necessity of joint effort between religion and culture; as such, he is one of the last few and sincere hopes of his world."

Some of the articles in the Fall and Winter issues are "Architecture and the Liturgy," "The Future of Gregorian Chant," "Perspective: the Art of Chirico," "Birth of Modern Music," and "Poetry: Allegory of the Snows."

A publication of the quality and purpose of *Sesame* is one admirable means of promoting an active esteem for the intellectual life among young religious and of aiding the inter-relationship between the spiritual and intellectual. The editors announce that they are seeking manuscripts "on culturally related subjects from clerics and religious." Address inquiries to *Sesame*, Divine Savior Seminary, Lanham, Md.

"In order that your Institutes may always meet the wishes of the Vicar of Christ, you must choose young men for your Institutes who are in every respect fit for religious life; that is to say, young men chosen for their virtue and intelligence, or other gifts when necessary. Do not yield to an excessive yearning to welcome a multitude of members who may prove in the future to be unworthy of your sublime vocation.

"They, in fact, will not only be useless and lacking in decorum, but they will also prove to be a source of harm and grief.

"If, on the contrary, you observe the rules which the Church has dictated so far, and select only men who are worthy of being chosen, God will take care to create these vocations, and the high esteem in which men will hold you will pave the way for divine grace in many souls."

Pius XII, Address to Superiors of Religious Orders, Feb. 11, 1958. NCWC News Service, March 1, 1958.

Charles Moeller. *Literature du XX^e siècle et christianisme*. Tome III. *Espoir des hommes* (Paris: Casterman, 1957), 506 pp. 135 fr.

This is an unusual book which exemplifies successfully how several areas of knowledge can be brought to bear on a single problem. The problem chosen is the spiritual struggles portrayed in the works of some of today's greatest writers of fiction and criticism. The organizational point is hope, with a continuity traced between human hope (isolated as a theme in fiction) and theological hope. The work shows the kind of thinking the Everett planners envisaged for new inter-disciplinary courses, especially such as are designed for the understanding of the contemporary scene in terms of emerging philosophies, spiritual struggles, and social problems. As outstanding foreign critics point out, the book avoids narrow apologetic and authoritarian approaches. Yet sound judgments are brought to bear on the works under discussion, without disregard of their purpose as art products. This is a complex and difficult book, but it offers a model of a high kind that could be analyzed and emulated.

"*L'Eglise qui Chante* is a revue published by a group of musicians, choir directors, priests and liturgists who have formed the Saint Ambrose Association. The group was organized after the last International Congress of Sacred Music, and it has for end to promote sacred music among the people. The revue is published at the beginning of each liturgical season. It includes some articles on teaching the various types of chant . . . some information on Gregorian music . . . It also furnishes information to subscribers by correspondence. The first number contains a wealth of documentation on the season of Advent in the field of liturgical chant, or worship and sacred music . . . The revue is published at 10, rue Blaise-Desgoffe, Paris."

Trans. from *Pages d'Information*, No. 1 (1957-58), p. 53.

"This article is written especially for young religious teachers who are about to re-embark, often with some misgivings, upon their secular studies in preparation for their future ministry in the classroom. Some young religious, the writer knows from experience, are assailed by considerable scruples in the transition from the exclusively religious atmosphere of the novitiate to the more humane studies of the scholasticate—scruples arising from the natural appeal of such studies. Especially is this the case with literary studies. Because of a wrong emphasis induced during their novitiate days—an error wholly attributable to their own inexperience and timidity—these young religious have come to regard with the deepest suspicion any book not bearing an obviously spiritual title, or not crammed with mathematical abstractions or scientific formulas: such they naively judge innocuous to their spiritual life and ideals. How many novices have left their novitiate with a firm resolution never to read a novel! How many have kept it? And in the gradual transition from one standard of evaluation to another what states of false conscience are induced?

"The object of this article is to remove such scruples at the outset and to show that literary studies are as acceptable within the framework of the religious life—under obedience—as any other and that, in most cases from the point of view of the cultural formation and refinement of the individual religious, more necessary.

"The primary and essential object of the course of literary study is not to prepare ourselves for our future teaching, nor to master those books which we ourselves shall probably have to teach later on; though both these objects may be attained incidentally, their attainment is only a side-product, however important we may regard that side-product to be.

"The chief object we aim at is our own education, our own intellectual and aesthetic perfection. We aim at becoming men of culture and taste, and since 'Literature is essentially the great Educator' we concentrate upon it. Even if we were not teachers at all, such an education would remain essential. In seminaries and in training houses of religious Or-

ders, whose members are trained for various aspects of the sacred ministry other than teaching, the humanities remain an essential part of the course. This is laid down by papal direction. Much more obviously does it apply to us whose apostolate is professedly education. Educators themselves must be educated, and no man is educated unless he has a wide knowledge of and a deep love of much that is best in the literature of his own language, and even of the literature of other languages. . . .

"The study of literature is the best means of attaining to a humane culture. . . .

"A humane culture . . . is one in which the spiritual precedes the material, but the material is honoured as the means of embodying the spiritual; the intellectual takes precedence of the physical, but the physical gets its share of respect and honour; the volitional takes precedence over the emotional, but the emotions are not crushed, ignored or despised: they are controlled, they are sublimated; the eternal takes precedence over the temporal, but the temporal is in honour while it lasts: it is the coin with which we buy the eternal. Finally all these factors are integrated in the above hierarchical order, with reason leading will, and faith informing the reason.

"In other words, the ideal of education is to form the gentleman who endeavours to value all the works of God and man according to their real worth.

"There is the danger always that young religious destined for teaching, by reason (1) of the prevalent philosophy and practice of education and of their upbringing and training, overestimate the physical—physical and athletic prowess; and by reason (2) of an ascetic training in the novitiate come to regard austerity as a positive virtue (which it is not but only a negative safeguard for real virtue), and mistakenly come to consider boorishness, insensibility, physical indifference, crudeness and coarseness as being the ramparts and outer defences of virtue, and to regard urbanity, sensitivity, whether emotional or physical, refinement and discernment as so many incipient vices. This is a danger to which non-clerical religious are especially exposed. The dignity that invests the priesthood generally speaking sufficiently protects the members of clerical religious Orders.

"The great difficulty for religious who think and feel and who take their religious dedication seriously is to reconcile the aesthetic and the ascetic. Those who do not feel or think, generally have no difficulty in reconciling these two since they quickly forget both. It is a matter of common observation that among religious teachers, if one is not more refined than the average gentleman, one will be boorish and crude beyond anything tolerated in good company. There are no crude saints—exception being made for the Fathers of the Desert. (And in their case we suspect distortion in the recording of their lives.) Non-Christian psychologists see and admit that the religious under vows is living on the razor's edge. Unfortunately many religious themselves are in this matter far less wise than the children of this world.

"To attain this refinement and humane culture there is no better instrument than the study of

literature. Great prose and poetry are the work of great minds, and after the saints there are no people whose work and whose lives more merit study than the great writers, though, by comparison with the saints, writers in general and poets in particular seem a sorry lot. Yet, no matter how sordid their lives may sometimes be, no matter how vain, no matter how petty they may show themselves, they have this great redeeming feature — they have seen both Truth and Beauty and have striven to show it to others. 'It seems to me that to excel in poetry, is, after holiness the highest of human achievements' (Belloc).

"Great writers, like great — as distinguished from merely popular — musicians and artists, have dedicated their lives to the cause of Beauty and Truth, and these are essential attributes of God. We, who are in full possession of Truth, are sometimes unjustly contemptuous of the poet's attempt to express his ideas. But the saints get nearer: the great mystics are nearly all great poets.

-318- "In addition to the above consideration which may be considered to be an apologetic for literature on the spiritual and ascetical plane, there is quite another set of such considerations.

"If you really want to understand human beings, there are plenty of people to go to besides the psychologists. There are men and women, who have a wonderful understanding of human beings, without having acquired it by any official scientific procedure. Most of these people are incapable of communicating their knowledge, but those who can communicate it, are novelists. They are good novelists precisely because they are good psychologists. But they are not scientific psychologists. They are in a sense poets, and many of the poets (but not all) are first rate psychologists. If one wishes to learn about psychology in a genuine, rather than a scientific way, by far the best thing to do is to read masterpieces of literature. . . .

"The man who is a deep student of literature — not just a light reader — will meet with little to surprise him in the world about him and will be the more humble in his contemplation of it.

"Let it be repeated at this stage that we are not just advocating the reading of a certain number of books for the sake of reading them, nor because they are interesting, nor for the sake of any positive information to be derived from them, nor (least worthy motive of all) merely for the sake of getting answers up for an official or qualifying examination. No, we are studying great writers and the finished products of a humane culture, that we may ourselves come to share in that humane culture, that we may learn to love and reverence the True and the Beautiful.

"There is yet a further series of reasons why we study literature. It is commonly assumed that certain studies, such as mathematics, train the mind for the reasoning process. Assuming for the moment that such an assumption is true, this reservation must be made: the abstract method of ratiocination that is to be learned from a study of calculus or chess, from plane geometry or crossword puzzles,

is not quite the same process as 'thinking' as understood in common usage. One cannot by a certain deductive process work out what is likely to happen under given circumstances of time and place; such thinking is to be learned only from a study of life as it is lived, or as it is reported in literature.

"A deep knowledge of an abstract science whether it be physics, chemistry, mathematics or philosophy, is an invaluable acquisition, and it ill becomes anyone to belittle such studies; but it may result in a desiccated travesty of humanity. It is almost as dangerous to emphasize the intellectual to the exclusion of the emotional and aesthetic as it is to emphasize the physical to the exclusion of the intellectual.

"There is another most cogent reason for a deep study of literature. In this modern world we are swamped with reading matter. We *must* read for pastime: everyone does. There we must know what is worth reading and resolutely reject what is not worthy. An article in *Sursum Corda* some months ago from the pen of Sister Marie Therese developed this theme very beautifully and forcefully. (*Sursum Corda* [Sept., 1956], pp. 494-508.)

"Again we must read for our pleasure. No one can live without some pleasure, says St. Thomas Aquinas, and nowhere can the young religious more safely seek this necessary pleasure than in good and useful reading. But this supposes two things: That he has acquired the habit and art of intelligent reading, and that he can distinguish what is good and useful from what is dangerous, useless and ephemeral. As a modern critic has put it: 'To read for profit is to read so as to affect to advantage both our character and our conduct'; and elsewhere he mints a brilliant, unforgettable phrase: 'In a word our reading is likely to mellow our discontent.'

"It remains then to approach our study of literature in the spirit of what we have outlined here: To cultivate a love of truth and beauty by our contact with these in poetry and prose; to strive to attain culture by the contemplation of great lives in literature whether in their portrayal or in their act of creation; and to study human nature where it is most clearly mirrored: and in all humility of mind and heart to utilize all this in our striving towards our own perfection to which the Savior has Himself invited us."

Brother Christin, F.S.C., "Culture for Young Religious," *Sursum Corda* (1956).

"The application which the Sister Formation Conference makes for the American scene of the recent pronouncements of our Holy Father and the Sacred Congregation of Religious renders a more complete preparation, spiritual, intellectual, and professional, of our Sisters for the noble apostolate that is theirs, of giving witness to Christ.

"As one of those ultimately responsible for Catholic education, I assure you that the Bishops are profoundly grateful for the inestimable contribution our Sisters are making to the progress of the Church in this country.

"I give my blessing to your deliberations. May you address yourselves to your common problems with wisdom and prudence and courage. May this exchange of ideas and experiences bring about a fuller spiritual appreciation and a keener academic competence in our religious houses. May your efforts, so worthy of commendation, enable our communities to face the problems our own day brings with the vision and dedication of your various founders. May the Conference impart an ever more perfect realization of the mission and ideal those founders have presented for you."

From His Excellency, Most Rev. Leo Binz, archbishop of Dubuque, in a letter of Jan. 16, 1958, to the co-chairman of the meeting of Sister Formation personnel from the province of Dubuque and vicinity, Clarke college, March 15.

"His Excellency, Msgr. Suenens, auxiliary bishop of Malines, and ecclesiastical assistant for the two Conferences of Superiors, in Belgium, has shown what a mistake has been made during the course of the preceding decade in underestimating the special apostolic mission of religious, even of lay institutes. In the army of Christ there are the officials, represented by the hierarchy, and the troupes, made up of the mass of the baptized; but there are also some subordinate officers, constituted as such by the very nature of their vocation to perfect charity. These are the men and women religious. If they were initiated into the direct apostolate by some explicit formulas, for example, like those exacting and fruitful ones used by the Legion of Mary, they could take on a very important task — that of being the inspiration for the laity in the service of the Church. This is especially true of the action that Sisters are normally called on to exercise in the apostolate of laywomen. It is not a matter of distracting Sisters from their own teaching or nursing apostolate, but of giving them a broader awareness of the total needs of a parish or diocese. It would be very beneficial if Sisters, while remaining devoted to their assigned apostolic duties, would nonetheless consider themselves more as in a state of missionary activity in order to sustain and direct the lay apostles."

E. Bergh, S.J., "Compte Rendu du Congrès Hommage au Cardinal Valerio Valeri," *Revue des Communautés Religieuses*, XXX (Janvier, 1958), 36.

"Entrance requirements and program of study for the Institutum *Jesus Magister*.

"The entire program of *Jesus Magister* includes four years: An optional preparatory year and three years of University level work. The preparatory year is mostly philosophy and Latin to get the candidates ready to meet the entrance requirements to the regular University courses.

"Entrance requirements for the University courses: (a) Approximately 30 semester hours of scholastic philosophy in the various branches: logic, epistemology, metaphysics, cosmology, ethics, theod-

icy, etc. (b) A fairly good reading knowledge of Latin so as to be able to refer to and consult the texts quoted: Canon Law, Saint Thomas, Vulgate, etc.

"The University program comprises 120 semester hours of work: Dogmatic and Fundamental Theology (44); Moral Theology (10); Scripture (16); Ascetical and Spiritual Theology (12); Canon Law (4); Liturgy (2); Church History (8); Pedagogy, Psychology and Catechetics (18); plus 6 more hours in either sociology or education, catechetics and allied fields.

"In 1958 we will have an English language section for the 1st year University course.

"*Jesus Magister* will recognize up to 40 semester hours of work done elsewhere. Tuition: 40,000 lire a year (\$64.00 *sic*)

"Degrees: After 1st University year: Bachelor in Religion and Education; after 3rd year, Licentiate in Religion and Education; Doctorate after successful defence of thesis" (Announcement of requirements of Roman Institute for Teaching Brothers)

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Vilma G. Little, *The Sacrifice of Praise*. New York: P. J. Kenedy & Sons, 1957. 195 pp.

The Sacrifice of Praise is a very instructive little book on the Divine Office. The first part of the book's two parts treats of the historical evolution of the Divine Office and describes the general framework and arrangement of the Hours. In this part the author explains the significance of the various elements of the Office, such as antiphons, versicles, responses, psalms and scripture readings. Especially instructive is the treatment of the psalms, which form so prominent a part of the Office. The second part of the book gives simple and clear explanations of how to say the Divine Office. The author, a lay woman, has as her main purpose to interest lay people in joining their voices to the official prayer of the Church through use of the Breviary.

Although few communities of Sisters say the Divine Office, there are many who recite some form of Little Office, and an ever increasing number of communities are adopting the use of the Short Breviary in English. Since these abbreviated forms have the same basic structure and contain the same elements as the Divine Office, *The Sacrifice of Praise* should help many Sisters to understand the Church's official prayer better and pray it more intelligently.

— Rev. Columban Browning, C. P.

"Scholarship and research demand sacrifice and rigorous self-denial, and lie inside, not outside the spiritual life which Catholic educators and students are called on to lead, the Rev. Walter J. Ong, S.J., told a Georgetown audience last month . . . To further intellectual development, he said, 'is to intensify the spiritual component in the universe, and thus to open new frontiers for the free working of God's grace.'"

Georgetown Record, VII (Jan. 5, 1958), 1.

"But did not the Lord say to Abraham, 'Go out from the house of your father?' And he had enough faith to obey and to set out. God does not cease to ask the same journey of us. Today, it is true, we perceive well enough that the new country to which we must direct our steps will be very different from the land where we have pitched our tent. The scenery around us changes, and on the skyline is the silhouette of steep and perilous mountains to be climbed. We do not see the hills that are to be passed before we reach the field that the Lord has destined for us. Would not the insecurity paralyze the majority? They count their bags again and again, and the burden is heavy. It is important to go quickly, for the technical era is a time with a rapid, unceasing rhythm of change. Added to that is the fear of running out of breath and of falling by the wayside. However, nothing will be lost if faith in the assistance of God does not waver in the heart of the apostles who know how to remain united behind their guide, the vicar of Christ, the successor of St. Peter, and with him to go ahead courageously towards the unknown. Speedily as the world may move in the technical era, it can never outstrip the grace of God who dwells in His Church, arc of salvation for the human race of all times."

Translated from Henri-Alexandre Chappoulie, évêque d'Angers, "L'Eglise et l'humanité de l'ère technique," *L'Union, revue mensuelle de pastorelle* (Janvier, 1958), 25.

"It would be a great step forward towards harmonious concord if each movement . . . would be aware of its limits and practice corporate humility. . . . No work can pretend, of itself alone, to save the world. If each work tends to see itself as the 'way of salvation' it is not to be blamed, any more than the young man who thinks his fiancée is the most beautiful woman in the world. That type of illusion has a providential role to play, but it should not be made into a dogma. It is striking to see that each religious congregation is founded 'in view of the salvation of the world.' But the facts show that the 'world' is limited to a few square miles. Yet this ambition sustains the spirit, and in this way it is salutary.

"One congregation will be founded for the education of youth, and then 20 others will be established for the same end, because each one can realize only a fraction of the whole, and each one contributes a different aspect, in line with an original inspiration.

"There are many mansions in the house of the Lord, not only in the sense that there are many sectors, but also in the sense that in the midst of the same sector there is room for a large concourse of multiple undertakings, which far from excluding one another, call for and mutually sustain one another."

Msgr. L. J. Suenens, "L'unité multiforme de l'action catholique," *Nouvelle Revue Théologique*, 80 (Janvier, 1958), 11.

"Let us have a love for science which raises up specialists who are more and more qualified to respond to the distressing appeals of the sick and of those in need of social relief. Let us integrate this love of science with the profound world vision given to us by our community life, in which we find an echo of the actuality of the Mystical Body, for which we offer ourselves to the influence of God's grace."

Trans. by Sister M. Julie, R.S.M. from Chanoine Géraud, "Les Problèmes de la vie spirituelle et de la vie communautaire née de la spécialisation des tâches et des personnes," *Journées d'Etudes de l'Union Nationale des Congrégations d'Action Hospitalière et Sociale* (June, 1956), p. 91.

"... a decade and one year after official launching of the professional-standards movement, only 13 states and two territories are requiring less than the bachelor's degree for beginning teachers. This means that 22 states, in this handful of years, have moved up to the degree requirement; an average of two states each year since 1946 have increased minimum standards to the degree level.

"This great progress can be attributed to the wise, vigorous leadership of the state certification directors, backed by solid support from the profession.

"Moreover, at least three additional states — Iowa, Kansas, and Wyoming — have officially adopted deadlines of 1960, 1959, and 1962 respectively for the degree minimum to be enforced. And two other states are at the point of adopting deadlines. Thus, in only eight states and two territories is resistance to this goal yet to be overcome.

"The trend is toward the bachelor's degree for beginning teachers at all levels for probationary service of three to five years, with completion of the fifth year mandated for standard certification. In 1958, these requirements will become effective in New York, and California is now considering the same prescriptions; Washington, Oregon, and Indiana have already adopted similar requirements.

"In the decade ahead, it seems probable that the master's degree will tend to become the universal requirement for fully qualified teachers, the bachelor's degree for initial service."

Dr. T. M. Stinnett, "A Handful of Years," Reprint from *NEA Journal*. Dec., 1957.

An *SF Bulletin* reprint, translated into French, is scheduled to appear in the *Supplement of La Vie Spirituelle*, journal of spirituality edited by Rev. A. Plé, O.P. The article is "Activity or Activism?" by Sister Ritamary, C.H.M., from the Winter, 1957-58 *SF Bulletin*. *La Vie Spirituelle* is issued by Les Editions du Cerf (29 boulevard, Latour-Maubourg, Paris 7), publishers of the Religious Life Today series.

"How can prayer be made vital? By inserting it into daily living.

"... The religious who tries to make her prayer life vitalize her daily activity ... will cling to that which is in all forms of prayer a 'common denominator' — that is, the drawing near to God, or the opening up of the soul to God in order to consecrate the day to Him. ... She will, for example, begin by giving God the day just as she foresees it. ... Then she will ask this question: 'What would you do, Lord, if You were in my place today?' ... The Gospel will provide the answer. ...

"Another way to make prayer come alive is [to ask] this question which may be combined with the first: 'Lord, what do You want me to do today?' ... The understanding halts outside the doorway to mystery. But in the attitude of humble supplication, there is such a reaching-out to God that the understanding, while not fully grasping the profundity of the prayer, still willingly adheres to this mystery, which is its source of joy. ...

"The religious who prays in this way and thus integrates prayer with living will avoid the danger of allowing the intellect to work outside the spiritual domain in her approach to God. But far more than this, she will have the joy of knowing that her understanding is truly taken up with the contemplation of God. From this moment on, there is no more danger of a split in the spiritual life, but rather she will have the profound happiness of knowing that God's life is growing within her."

Trans. by Sister M. Julie, R.S.M., from Chanoine Géraud, "Les Problèmes de la vie spirituelle et de la vie communautaire née de la spécialisation des tâches et des personnes," *Journées d'Etudes de l'Union Nationale des Congrégations d'Action Hospitalière et Sociale* (June, 1956), pp. 75-92.

Books received recently for review notices in the *SF Bulletin* include:

Pius Parsch. *The Liturgy of the Mass* (St. Louis: B. Herder Co., 1957). 344 pp. \$4.95.

This third edition is translated and adapted by Rev. H. E. Winstone. The author asserts that the new edition makes "greater use of the conclusions drawn from the systematic study of liturgical history" without loss of its immediately practical purpose.

Romano Guardini. *The Lord's Prayer*. Translated from the German by Isabel McHugh (New York: Pantheon Books, Inc., 1958). 125 pp. \$2.75.

These prayerful reflections on the petitions of the Our Father form a fitting sequel to the author's *Prayer in Practice*, previously reviewed in the *SF Bulletin* (Autumn, 1957, p. 17).

"Sister Formation" by Sister Mary Emil, I.H.M. is among the reprints offered for sale in *America*, XCVIII (March 8, 1958), 680. Quantity rates are available. The article is described as "a summary of the thinking and planning that goes into the new educational training programs of Sisters."

"The Catholic university recognizes genuine academic freedom. It encourages research in all fields. It asks only that truth be the light of the researcher. ... It rejoices with every widening of scientific advances. ...

"The Catholic university aims at training leaders possessed of profound knowledge and holiness, who in humility attract others to share in their excellence. Who does not know the need of profound learning and safe habits of intellect today? We need men and women who have climbed the mountain and seen the glory of God in profound meditative study. We need men and women who in deep humility live and develop as children of God and brothers of Christ. This is the excellence which the Catholic university seeks to help its students to achieve. It wants them to be leaders to share this excellency with others, not by compulsion, but by the action of intellect and will, enlightened and strengthened by divine grace."

His Excellency, Most Rev. Samuel Cardinal Stritch, Address at special convocation solemnizing the canonical erection of De Paul University, Chicago, Oct. 24, 1957.

"Regina Mundi should indeed be a center not only of information but of encouragement to those interested in the cultural movement among religious women, in entire dependence on the S.C. of Religious and in a supernatural atmosphere, so that the union of sanctity with knowledge may give an ever better preparation for the apostolate of our day and be a spreading influence, especially in the field of education."

"Presidential Address of Rev. Father Dezza," *Pontificium Institutum "Regina Mundi,"* N. 7 (1957), p. 7.

"The training of lay apostles will be taken care of by the organizations of the lay apostolate itself. These may avail themselves of the help of the secular clergy and the apostolic religious orders. We are certain that they will also have the valuable collaboration of the secular institutes. As regards the formation of women for the lay apostolate, women Religious already have fine achievements to their credit in mission countries and elsewhere."

Pius XII, Address to the Second World Congress of the Lay Apostolate, October 6, 1957, from *The Catholic Messenger*, November 7, 1957, p. 9.

STUDIES DURING THE CANONICAL NOVITIATE

Reverend Basil Frison, C.M.F.
Claretville
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Reprinted with permission from *The Jurist*, XVII (July, 1957), 287-322. *The Jurist* is published by the School of Canon Law, The Catholic University of America, Washington, D. C.

If anybody lives as a whole, it is women religious who do it. They know best how to bind together the powers of soul and body. Consecrated women make religious life a thing of love. And a woman's love, especially when it is the love of God, is more powerful and exceedingly sweet and delightful. Because the Sisters in the United States live by love, they are building for Church and country a bulwark of spiritual strength and a perennial fountain of joy.

Men and women religious give to the world what it needs, a re-incarnation of the way of life of the God-man, Who so nobly carried life's yoke, and by His manner of life and word of doctrine alleviates and refreshes those who are burdened.

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One of the many splendors of the Sisters' progress in the total renovation of their beautiful life is the academic program prepared at the Everett Curriculum Workshop during the summer of 1956. The aim of the Everett Workshop was to give Sisters a workable program for the type of scholarly attainment the Holy Father has repeatedly recommended.

Under the subtitle "Course Load" there is in the Everett Report a statement which attracts the attention of one interested in Canon Law. The statement deals with the canonical year of novitiate and poses a problem of interpretation. "There is," it says, "great interest with regard to what is the real norm on the number of hours permitted for credit in the canonical year. Interpretations of what is desirable vary widely."¹

This statement is actually a question. The writer hopes to give a documented answer that will serve to orientate superiors of women religious in preparing the program for the canonical year of novitiate.

Although generally speaking, what is said here applies also to novices aspiring to the priesthood or to the life of a brother in a technical career, the writer will address himself directly to women religious. This article is intended as an answer to the question of the Everett Report: What is the real norm about studies in the canonical year of novitiate?

The novitiate is a very old institution. A certain period of probation for aspirants has always been customary in religious institutes.² Not infrequently the novitiate was understood to be a religious house or a place of residence for the candidates to the religious life. But in reality it was more a state or condition wherein the candidate made possible a mutual test: The candidate would accept to live ac-

cording to the rule and constitutions of the institute, thus obtaining first hand information about the religious life, while the institute would get acquainted with the qualifications and customs of the novice and could prepare him for profession.³

This norm marks the beginning of the early history of the present canonical law as stated in canon 565. It makes clear a point of great significance, that the novice as well as the institute has the right to get acquainted and to pass on their mutual suitability.

The Council of Trent⁴ enacted the first law requiring a complete year of novitiate for the validity of the profession of regulars. Later on the practice of the Sacred Congregation of Bishops and Regulars extended the law to all institutes of simple vows, and finally incorporated the general practice in the *Normae* of the same Sacred Congregation, art. 72.⁵

Pre-Code legislation, according to Wernz-Vidal,⁶ was not very definite as to the nature of the experiment of the prescribed year of probation. It was enough that the candidate be in the state of probation, even when all testing and proving was omitted with the consequent harm for the novice and the institute.

From very early days, probation turned chiefly upon obedience and the capability of bearing the burdens of the religious life.⁷ Although the Code of Canon Law does not describe in detail the particular exercises to be practiced in the novitiate, as Clement VIII did in his apostolic constitution *Cum ad regularem* of March 19, 1603,⁸ it gives in canon 565 a rather substantial and practically complete program for the training of novices. The first paragraph states the purpose of the canonical year of novitiate: "The forming of the mind of the novice"; and then it explains how this end shall be attained, namely:

- (a) "by means of study of the rule and constitutions;
- (b) "by pious meditations and assiduous prayer;
- (c) "by instruction in those matters which pertain to the vows and the virtues;
- (d) "by exercises suitable for the rooting out of the germs of vice, for regulating the emotions of the soul, and for acquiring virtues."

Paragraph 2 of canon 565 fills up a possible gap in

3. Cap. 16, X, de regul. III, 31.

4. Sess. XXV, cap. 15 de regul.

5. Cf. Wernz-Vidal, *De Religiosis*, (Rome, 1933), p. 231.

6. *Ibid.*

7. Augustine, *op. cit.*, III, 204.

8. Cf. *Enchiridion de Statibus Perfectionis*, (Rome, 1949) I, 98.

1. Report of Everett Curriculum Workshop, 1956, (Heiden's Mailing Bureau, Seattle, Washington), p. 3.

2. Augustine, *A Commentary on Canon Law*, ed. 4, III, 204.

the religious training of lay novices, making it a law that they attend weekly conferences on Christian doctrine. Paragraph 3 forbids certain occupations which could easily become an obstacle to the realization of the purpose of the canonical year of novitiate, but which otherwise might appear commendable: "It is forbidden to employ the novices in the external duties of the institute, or in studies properly so called."

All three paragraphs of canon 565 are intimately correlated, and only by a careful study of the entire canon is one able to obtain a correct idea about the law on studies during the canonical year of novitiate.

Paragraph 3 of this canon, where the explicit norms about studies are found, is a prohibitive or negative law. Negative laws are best understood in the light of the positive good or rights they are intended to protect.

For it is evident that all negative laws are inspired and justified by the good to be obtained thereby. In the present case the good to be secured is the proper formation of novices, as directed in paragraph one of canon 565. Therefore, this study must logically begin with the explanation of the positive norms contained in that canon, and then it should proceed to explain the text formulated in negative form. . . .

Since religious life is the life of the evangelical counsels, it is clear that it should be first and foremost Christ-centered. The evangelical counsels derive their vitality, beauty and strength from Christ only. He explained the counsels with divine simplicity and power, and better yet, He found in them the perfect climate for God's life on earth. A novice must be trained to feel and practice the full impact of Christ in every aspect of his life, interior as well as exterior; He must be the source of inspiration for his entire religious formation. What is particular or characteristic of an institute must be like an accident predicated on the common basic factors of evangelical perfection. More emphasis on the basic elements not only will not render anemic the spirit proper to an individual institute; on the contrary it will make it more vital and beautiful with the life giving sap of the true vine that is Christ, and will bring out more powerfully the magnificent and divine solidarity of all the members of the Mystical Body of Christ.

The ideal of the formation of a religious leaves nothing unimproved. In order to form the best religious it is necessary to form the best man and the best Christian. The best results in the religious life are obtained by training first the candidate as the perfect man and the perfect Christian. Such is the goal and objective of the training proposed in canon 565. By rearranging the canon one can present the following logical outline:

- (a) Formation of the integral man by exercises suitable for the rooting out of the germs of vice and for regulating the emotions of the soul;
- (b) Formation of the complete Christian by exercises for the acquisition of virtue and by assiduous prayer;

- (c) Formation of the perfect religious by means of study of the rule and constitutions and by instruction on those matters which pertain to the vows.

Here there is the complete Christ cut down to the size of the limitations and imperfections of the creature.⁹

Immediate Goals

It seems evident that before anything else the novitiate should be dedicated to ascertain the existence of a vocation, as indicated by canon 538 when it says that the candidate must be "prompted by a right intention and fit to bear the burdens of the religious life." This is the first reason why the novitiate is a place of probation, both for the candidate and the institute.¹⁰

Candidates blessed with a vocation which they freely choose to follow are generally eager to live an ascetical life within the framework of the rules and constitutions of the institute to which they have been called. This is the duty which one's vocation makes easy, especially at the beginning of the religious life. Very wisely, therefore, canon 565 orders that the novices study the rule and constitutions. Youth today, in spite of its defects, has great enthusiasm for high ideals and is able to understand and to practice a life of total donation. No one need fear that a clear and direct explanation of the exact ideas and ideals of the founder and of the first members of the institute will discourage the novices of today. It would be an injustice to them not to present for their study the religious ideal in its totality, at a level that requires heroism. They expect to be led, gradually of course, in their efforts to make progress in the fulfillment of the constitutions. . . .

Novices "are to become accustomed to prayer and meditation so that they develop a familiarity with God."¹¹ Therefore, the novitiate is the best time to create the proper climate for a life of prayer. This climate must be entirely independent from outside factors. There is a danger of misunderstanding the nature of the climate of prayer. Externals can affect a man's ability to raise his mind and heart to God, but the essential conditions are all within; and it is this type of climate that one needs. Novices have to be taught to create such favorable conditions for prayer within, independently from the circumstances without. Beginners, and novices are expected to be beginners, will need a certain amount of exterior help in creating a favorable climate for prayer. It is possible that most people do not succeed in praying well until they find themselves in such a climate . . . Hence it is of great importance that novices be not burdened with academic or material work which would distract them from the main purpose of the novitiate. They must be led to experimental knowledge of what interior and ex-

9. Cf. Adeodatus a S. T. a J. Infante, *The Training of Novices in Acta et Documenta Congressus Generalis de Statibus Perfectionis*, (Rome, 1950) vol. III, p. 92.

10. Lenzetti, *The Study of Vocation in Acta et Documenta Congressus*, III, 108.

11. *General Statutes of the Sacred Congregation of Religious annexed to the Apostolic Constitution Sedes Sapientiae*, (The Catholic University of America Press, 1957), art. 37, #1.

terior silence is and does for the soul. They are to be removed, possibly with a certain amount of natural repugnance on their part, from all contact with the things of the world. Novices will be best prepared to begin a life of prayer when their souls have tasted and experienced ease and readiness of soul, the undisturbed peace and quiet brought about by the silent atmosphere of the novitiate. The conferences and personal coaching of an experienced master of novices will then fructify a hundredfold.

-324- These ideas on the nature of the novitiate have materialized in the comprehensive and substantial law of the Code. It has the wisdom of many years of experience as indicated by the footnotes to canon 565. These footnotes give as sources and historical background of this canon a papal document and three decrees of the Sacred Congregations. The papal document cited is Clement VIII's Constitution *Cum ad regularem*, March 19, 1603.¹² The decrees of the Sacred Congregations can also be found in the *Enchiridion: Sacra Congregatio* of the S. Congregation of the Council, September 21, 1624 (p. 111); *Ad explorandum* of the S. Congregation of Religious, August 27, 1910 (p. 283); *Sacrosancta Dei Ecclesia* of the S. Congregation of Religious, January 1, 1911 (p. 309). No one need feel apprehensive about these norms having a stale air of antiquity that could spell out inadequacy for the needs of an age where the rules of accreditation and education in general have been steeped with the urgent need of efficiency and speed. As Larraona observes,¹³ the codifiers left out whatever did not respond to the character of contemporary juridical norms. It is also worthy of notice that this canon was retained entire and intact in all the various drafts prepared during the period of codification; no changes were deemed necessary by any of the members of the commission for the codification. Furthermore, no one advanced any criticism concerning the wording of the canon. . . .

The now three and one half century old Constitution *Cum ad regularem* was for many years the Magna Charta for the training of novices. The content of canon 565 is principally taken from paragraphs 9-11 and 15 of the Constitution. This papal document begins with the statement that "the training of the novices is most useful and necessary in order to preserve and increase the regular discipline in religious houses," and that "nothing can lead faster to laxity than . . . carelessness in the education and instruction of the novices." In order to forestall any such possible harm in the future, the Constitution asks the masters of novices "to carefully seek to exercise the novices in the regular discipline, to teach them the importance and excellence of their divine vocation, in what the authentic and perfect observance of the vows consists, and how necessary is the keeping of the constitutions of one's institute." Beyond this, the master of novices is urged to teach the novices "vocal and mental prayer, the control of evil passions and habits by the use of the custody and mortification of the senses, the avoidance of too much comfort, the practice of fasts and other corporal penances, purity of conscience and its frequent

examination, the frequent reception of the sacraments especially of confession, the account of conscience, the exercise of humility by being occupied in menial works, modesty and continued silence" (paragraph 9). This norm is full of ascetical wisdom. Paragraph 15 warns against the neglect of the instruction in Christian doctrine of lay religious, a norm which paragraph 2 of canon 565 has incorporated into the Code of Canon Law. This part of the canon has reference also to one other source mentioned in the footnotes to the canon, the Decree of the Sacred Congregation of Religious, *Sacrosancta Dei Ecclesia*. The Decree of the Sacred Congregation of Religious *Ad Explorandum*, August 27, 1910, is mentioned in the footnote to paragraph 3 of canon 565. This document will be considered later.

Present Law

The Code of Canon Law gives every master of novices a magnificent program of action. The pity is that in most cases there is so little time to even initiate the work. This has moved many religious institutes to ask the Holy See for a second year of novitiate.

Paragraph 1 of canon 565 announces first of all the end and total purpose of the year of novitiate. The writer purposely uses the term *total* in order to give to the law its genuine meaning. Everything in the canonical year of novitiate must be directed precisely to that goal and purpose.¹⁴ The mind of the S. Congregation of Religious about the nature of the year of novitiate was incidentally explained in a statement addressed to the Reverend Mothers General, September of 1952: "The Sacred Congregation permits the employment of novices in works of the institute, during the *second* year of the novitiate. This was a courageous step which at first sight seemed to be in open conflict with the fundamental spiritual purpose of the novitiate."¹⁵ It is, therefore, of utmost importance for the understanding of the law to carefully examine the contents, as listed in the Code, of the purpose of the year of novitiate.

Larraona¹⁶ interprets canon 565, § 1, as built entirely around the idea of vocation, and that seems to be the more common approach of commentaries to the canon, with slight or unimportant variations.¹⁷ There are three steps to be taken in the novitiate if one is to achieve its goals. These steps may be taken simultaneously, for their differences are more theoretical than practical, as it will appear below. First, one must ascertain the existence of the religious vocation precisely to this institute; the next logical step is the formation of that vocation; the third step consists in exercising one's vocation. In the first step both the candidate and the institute are engaged in a vital search. The theology of vocation must be well known by those appointed to guide the candidate in his choice. And since, as a rule, they are members of the institute, they must have great reverence for God's will in order to be unbiased in favor of one's community especially when the will

14. Cf. *Statutes*, Art. 36, #1, n. 2.

15. Mimeographed notes.

16. *CpR.*, XXIV (1943), 210.

17. Cf. Schaefer, *De Religiosis*, p. 534, sq.

12. *Enchiridion*, I, 98.

13. *Commentarium pro Religiosis*, XXIV (1943) 209.

of God appears to be leading the candidate to another institute. This first step in search of one's vocation must not be understood in the sense that candidates begin their religious life as novices full of doubts and uncertainty, which often can be a source of much anxiety. The writer believes that the best guarantee, on the part of the candidate, of success in the novitiate and his entire religious life is to begin the novitiate with the intention and determination to serve God, generously and until death, in the particular institute one has entered. If and when God's will is shown to be different, there will be no harm and no difficulties for the candidate to follow it. On the other hand, great harm and spiritual loss will ordinarily follow from a candidate's attitude of uncertainty and hesitation often fostered by lack of a sincere desire to give one's best to God. One who enters the novitiate half-heartedly, looks at the rules and constitutions as cumbersome and irrelevant. He who entertains doubts about his calling will waste much precious time trying to arrive at a decision, and will find the burden of the practices of the novitiate too irksome, for he must submit to something which he does not regard yet as his way of life out of love of God. He will hardly be able to look upon the spirit and traditions of the institute with love and affection. Such handicap is external and entirely unnecessary. These novices often lose their vocation, if they had one, or settle down for mediocrity which is the tragedy in the life of possibly many religious.

A vocation needs to be given a definite form. The seed planted by God in the heart of the candidate has tremendous potentialities, but one cannot expect the candidate to have before his admission into the institute a clear understanding of the spirit of the founder and of the community, not even of the basic elements of a religious vocation which is identified with a life of the evangelical counsels. The forming of the candidate's mind will require to set him right in his mind and his will, and then to strengthen his will.

The third step is the exercise of one's vocation, namely, to live, as a beginner of course, a life which is intended to be the perpetuation of the life of the founder of the institute as imitator of Jesus Christ. It is not easy to be perfect; but the religious life does not require that one be perfect; it is rather a life of striving. One's will and ability to try to arrive at the perfection of the religious life responding to one's vocation is tested in the novitiate.

The probation and formation of the novices must have as foundation and support a clear knowledge of the rule and constitutions.¹⁸ That is why the *Normae* (87 and 321) prescribed that a complete copy of the constitutions be given each novice at the very beginning of the year of novitiate. This obligation exists today, an opinion to which some canonists decline to subscribe.¹⁹ The reason which supports the writer's opinion is based on the fact that in *The List of Questions* for the quinquennial report to be sent to the Holy See by Religious Insti-

tutes and Societies of Pontifical Right published in 1955, question number 165 reads as follows: "Did all the novices and each of them from the beginning of the noviceship have a complete copy of the Constitutions?" The style of the Roman Curia (cf. canon 20) seems to be sufficient grounds to claim that there exists today an obligation to give each novice a complete copy of the Constitutions at the beginning of the year of novitiate. As a matter of policy this obligation is included in all the new constitutions when submitted for the approval of the Holy See.²⁰ This practice gives the novice an adequate opportunity to learn first hand the duties which religious profession will place upon him. Already in the sixteenth century a law was enacted to safeguard this prudent course of action: "The holy synod commands that the rule and statutes of the monastery in which young men wish to make their profession be read and explained to the same novices, so that they will not take their vows less prudently for lack of knowledge of the obligations contracted by profession."²¹

It is not easy to cover successfully in twelve months the splendid program outlined by canon 565 in its positive part for the canonical novitiate. Scholastic pursuits can easily elbow their way into an already crowded program. Any experienced novice master will be discouraged by the idea of giving the novices a regular program of academic studies with an array of appointed professors, text books to be studied or worse yet notes to be taken in class, papers to be written and examinations to be held. Even allowing for a perfect emotional and spiritual balance on the part of the novices, a formal academic program can nullify their efforts to devote themselves seriously to the main work of the novitiate.

It might not be out of place to mention here another possible weakness in the program of the novitiate. Father Gounley puts it this way: "Not always are the intellectual attainments of the novice master sufficiently considered."²² Father Fiocchi, the Jesuit professor of ascetical and mystical theology at the Lateran University, is of the same opinion.²³

Since the purpose of this paper is to arrive at a practical, wise and constructive norm about the academic load to be considered legitimate in the canonical year of novitiate, it will not be improper to quote at some length the very pertinent remarks of Father Gounley regarding the intellectual content of the program entrusted by the Church to every Novice Master. He is more emphatic concerning clerical institutes, but his remarks are intended for all religious communities.

Where the novice master is not a theologian, the instructions and conference given will too often lack depth and solidity. They will only too often be but outpourings of sentiment and sentimentality and lack the solid basis of scholastic philosophy and theology

18. Larraona, *CpR.*, XXIV (1943) 210.

19. Creusen, *Religious Men and Women in the Code*, Milwaukee, 1953, p. 151.

20. Larraona, *CpR.*, XXIV (1943) 211.

21. *Concilium Provinciale Cameracense*, 1565, Decreta, Tit. XIX, cap. XIV, in Mansi, XXXIII, 1419.

22. *The Formation of Novices in Acta et Documenta Congressus*, III, 99.

23. Cf. *Acta et Documenta Congressus*, II, 160.

which alone can assure a sane and sound asceticism. The effect of such conferences can hardly be salutary and enduring. Furthermore, if the novice master is not a theologian, there is great danger that he will be guided in the selection of his topics and in the development of his discourses by an unreliable norm of practicality, a practicality which does not consist in application of principles, but a practicality which is derived from generalizations based upon insufficient and undigested data of experience. As a result, his conferences and instructions will not form an organic unity and harmony of the spiritual life. A novice subjected week after week to such a haphazard exposition of the spiritual life will become confused and bewildered. He will be constantly changing the course of his efforts and at the conclusion of his novitiate he will still be uncertain as to where precisely lies the road to perfection.²⁴

However, it cannot be ignored that at times degrees or diplomas gained in recognition of academic endowments by a master of novices can be dispensed with without the training of the novices suffering thereby in the least. As Lenzetti says: "For God's sake do not disqualify for the office of master of novices one who is prepared to discharge well his duties, though he has never attended special courses for masters of novices."²⁵

Paragraph 2 of canon 565 has no particular bearing on the issues discussed in this article, for it refers only to a class of religious for whom academic pursuits are entirely out of question. The term "*conversi*" of the canon does not apply to all lay religious indiscriminately, but only to those who in an institute with different classes occupy the last place and are dedicated to domestic work only.²⁶ For this class of religious a conflict of occupations because of academic pursuits is not likely to arise; neither is the clause regarding studies in § 3 applicable to them.

Lenzetti²⁷ recommends that the regular catechism classes prescribed for the lay religious be also given to cleric novices, for it often happens that they, too, lack clear ideas about the principles of Christian Doctrine.

In the case of novices being trained for domestic work, paragraph 3 of canon 565 forbids their being employed regularly in manual work, for that could interfere with their formation.

Studies Dedita Opera

Paragraph 3 of canon 565 is evidently intended to remove the obstacles which might prevent the fruitful and efficient realization of the program for the time of novitiate established in paragraph 1. "The principle to be followed is the avoidance of any form of activity that would be detrimental to the acquisition of religious virtue."²⁸

24. *Acta et Documenta Congressus*, III, 99-100.

25. *The Training of Novices in Acta et Documenta Congressus*, III, 111.

26. Cf. Larraona, *CpR.*, VIII (1927) p. 172, note 493, and XVI (1935) p. 152.

27. *The Study of Vocation in Acta et Documenta Congressus*, III, 108.

28. *Review for Religious*, VII (1948) 271.

The pertinent part of paragraph 3 states: "During the (canonical) year of novitiate, the novices must not be employed in preaching . . . or even, (of set purpose) in the study of letters, the sciences or arts . . ." ²⁹ The words in parenthesis have been added by the writer. "Canonical" is not in the Latin text, but is added here to clarify the extent of the law. That canon 565 applies only to the canonical year of novitiate is admitted by all.³⁰ To what extent the general prescriptions of the Code regarding the novitiate apply to the second year of novitiate is not considered in this article.³¹ "Of set purpose" is added to bring the authorized English translation closer to the official Latin text which reads, *dedita opera*. This phrase is of particular interest and significance in the law under consideration, and it seems rather unfortunate that it was left out in the authorized translation. It is equally unfortunate that the sole official English text of the *Statutes* translates *dedita opera* as follows: "Of one's own accord."³² This translation distorts the meaning of the canon beyond recognition. *Harpers Latin Dictionary*,³³ v. *opera*, gives the proper translation: "II. Transf. A. Care, attention, exertion bestowed on anything: *dedita opera*, seriously, with a purpose, Plaut. Trin. 1, 2, 29."

Abbo-Hannan³⁴ translate *dedita opera* by the phrase "as to a task"; Augustine³⁵ translates it as the authorized English translation quoted above; Bouscaren-Ellis³⁶ and Creusen³⁷ translate it "in studies properly so called." It is particularly interesting to notice that the translation given in *The List of Questions* for the quinquennial report prepared by the Sacred Congregation of Religious (1955), question 175, reads as follows: ". . . or did they apply themselves expressly to the study of literature. . . ."

(This article will be continued in the next issue of the *Sister Formation Bulletin*).

29. *Canonical legislation concerning religious*, Authorized English Translation, The Newman Press, 1953.

30. Cf. canon 555, § 2; Larraona, *CpR.*, XXIV (1943) p. 210.

31. Cf. question 175 of *The List of Questions* for the quinquennial report.

32. Art. 36, § 1, n. 2.

33. American Book Company, New York, 1907.

34. *The Sacred Canons*, I, 582.

35. *Op. cit.*, III, 241.

36. *Canon Law*, ed. 2, p. 268.

37. *Op. cit.*, p. 151.

"The grace of spiritual direction is not an accompaniment of sanctifying grace; it is a grace in the area of human instrumentality. The consequences of this theological principle are obviously important in practice."

Lucien-Marie de St. Joseph, O.C.D., "Spiritual Direction — its Nature and Dimensions," trans. from *Nouvelle Revue Théologique* 78 (1956), 819-33. In *Theology Digest*, VI (Winter, 1958), 40-1.